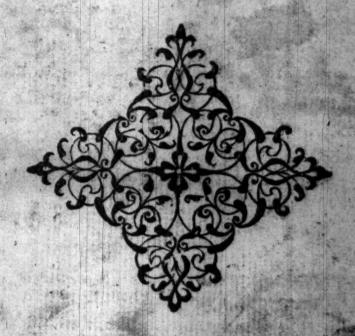
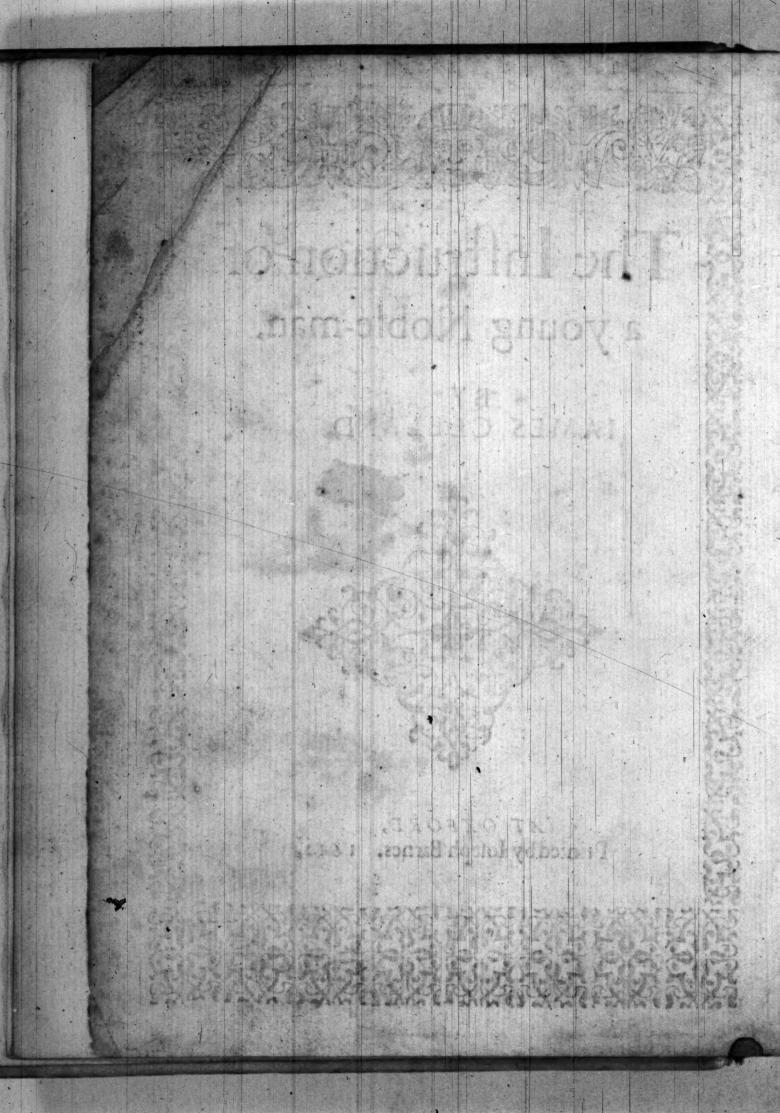


IAMES CLELAND.



AT OXFORD.
Printed by Ioseph Barnes. 1612.





TO THE MOST ILLUSTRIous, and Potent Prince CHARLES,
DUKE of YORKE, and ALBANIE, Second Sonne to our Soveraigne Lord,
KING IAMES.

S the Gentiles were wont to worship some publike Genius besides their privat Spirits, & to consecrate the tree Æsculus wnto their Gods in common, as severall trees, severally to eve-

rie one of them: so Lalbeit somewhat to their imitation, have dedicated the particular parts of this Institution who my especiall good friends, yet Idare not offer the whole who your GRACE, whom I honour about them all. For his MAIESTIES INSTRUCETIONS being so perfect, and for the most part appertaining by right, no lesse unto your Grace, then who his HIGHNES; he might be esteemed distrated of his wits, and woide of all understanding (as Virgill write to Augustus about his Æneids) who so ever would presume to present you any other.

Wherfore, for the present in emploring most hubly your Gracious protection against the sirie tongues of Sycophants, without al prophanes, idolatrie, or blasphemie, I vowe and consecrate my selfe with an everburning affection to live and die,

cond Same to an Course say Let

YOUR GRACE

his

Most humble, and most obedient servant.

Course with the circle of the control of the contro

for the ultiple of non ground C R. A. C. E. whom whom

Elect of bis relegant woile of all under hailing

boar bom all Forte Mares I tes I terre

TIONS Pering lovery Chair Joy Bomos Frant a hor-

cantilled by report no har truto jour Grace, then the

sight's between od themes! TAMES CLELAND. of

Virgill write to Augullus about his fire dist



TO THE NOBLE READER.

. Cornelius Tribune of Rome, during of L. Manlius Torquatus: perceauing the Prætors to bee too partiallin judging of the Nobles, enacted a Law that every Pre-

tor in demitting of his office should render a publicke ac. comprento the people bow hee had discharged his dutie. After who feexample, refolueng with my felfe to give owerthe Tutorship of young Nobles, to faie with our Po-

et, -. fterilefq valere Camænæ,

I have penned this Institution to witnesse unto their Parentsmy answerable proceeding, and to leave it unto my Pupils in particular, for a token of affect to at my farwel to be an unpartial Counceller, and a faithful Admonisher of them in altheir offices in my absence per swading my felfe that none of the wil gradge that you all have the communication of this then primate rights feeing it is only the more knowne to be theirs, and the benefit no. thing the leffe. Herein fof arre as it is possible for me, I have esaied espetiallie to imitate our Soverzigne and Roiall Doctor, who feeketh not after those extrangent formes of doctrine vied by Plato in bis Commo-wealth, by Xenophon in the Institutio of young Cyrus, by Cicero in forming his Orator, by Horace in making bu Poet, or by S. Thomas Moore in describing his Vtopian,

(which

To the Noble Reader.

(which are all faire shaddowes in the aire) but plainlie out of his owne common practise, and vival experience hath proposed a Princely Pupil for a perfect patterne to all your imitation; whose example I wishyou rather to followe by practise, then my precepts by contemplation.

As for my selfe I permit those men, among st whome I shalline, to point mee out to my owne rules, and upbraid me in my aberration and straying ther-from, as respecting more (with Aristotle what maie be done, then what should be done.) Tet I leave the Institutio untoyou young Nobles, non quod acipenser iste paucorum sit hominu, or that I would debarre others, whom it shalplease you to invite, as Pontius did Scipio in the Town of Laurentu: But permitting everie ma to feed, where it best pleaseth him, like Lucullus his flocke, nec suam invidens Cyprio bovi merendam, (as Ennius saith in his Sotadicke) I desire only those, who cannot make that use and profite, which I wish, to blame rather their owne fortune, then me, and to endeauour themselves to come as neare you, as their abilitie wilgine them leave.

Which I adde, not that I thinke my advises so absolutely perfect, that they are worthy to be observed of all Schollers; for I protest, not after a common scremonic of submission, but out of a true and essentiall feeling of my owne imbecilitie, that I am so farre from pleasing of my selfe, that as many times as I looke the over, so often am

I vexed at them,

Me quoq; qui feci iudice, digna lini.

Nessber do I propose them otherwise then those Schollers, who in Schooles publish doubtfull, and Sophisticall

To the Noble Reader.

Questions to be disputed and canvased, not to establish any doubt, but to finde is out. As well the penning of the was my last Lents labour, so that as Philocrates sported with Demosthenes, you may not marvaile Athenians that Demosthenes & I doe differ, for he drinketh wine, and I drinke water:

Non equidem hoc studeo, bullatis ve mihi nugis

Pagina turgefcat.

And that I studie not for fine Rhetoricall termes,
---- veluti pueris absynthia tætra medentes
Cùm dare conantur, priùs oras pocula circum
Contingunt mellis dulci, flavog; liquore;

Ve puerorum ætas improvida ludificetur.

The condemnation of them (with reason) wil bee no lesse acceptable and profitable unto me, then their approbation, deeming it ever ab surd what soever I have set down, either iz norantly, or unadvisedly. For I acknowledge my selfe too meanely instructed, that I should take upon mee to teach others anieloger, either by word, or writ. Wherfore as the Poet Phileras being so little and light, that the winder threw him over, was wont to underprop him selfewith leaden shooes; or as the Sea-Vichin armeth it selfe with little stons against a tepest: so have I covered my selfe (like another Teucer) under the buckler of samous Authors to shoote my darts against Ignorance: & vi

Fertur Prometheus addere principi

Limo coactus, particulam vndiqs

Desectam, & infani leonis

Vim stomacho apposuisse nostro.

If I disselled hide of tetimes their names in ving their reasons and comparisons, knowe (younge Noble Reader)

that

To the Noble Reader.

that I wishyou to imitate the Poet, of whom Plautus

farth -- Tabulas cum cepit fibi,

Querit quod nusquam est gentium, reperit tamen. Alfothat I doe it to bridle the temeritie of thefe Car. biles and Aristarches, who cast only their basiliske eyes to carpe other mens honest endeavors that they maie beat a Seneca, or a Plutarch wnawares, when they thinke they

have bitten me with their viperous tongue.

Happie I beyonde my merit, if I get onlie this portion of publike approbation, as I maie cause honest men of found indement and understanding to thinke that I would make we and benefit of my learning if I were endued with anie! As for those Zoiles. & Criticks, who by nature or custome think to bonour the selues in disgrace. ing others, and like Spiders fuck venome, where bees gather honie, taking althings with the left hand, which are offered with the right, as Ariston faid, I am provided with counter poison, in not regarding what they say.

Therfore let them examin the fe my advices and exhortations, letter by letter, measure every syllable, waigh the words, controule the points, censure the periods, and condemne the whole booke, fo much as they pleale, with. out farther Apologie I request them only to serve themselves with the darknes of my ignorance, to shaddowe & fet forth the linely colours of their good wits. So doubtles

youyoun? 2 obles - quibus arre benigna

Et meliore luto finxit præcordia Titan, wil shew your selves thankful towards them, for their rare innention, as in the meane time I hope you wil wel accept of my good intention, knowing

--- In magnis voluiffelat eft.

THE SUBIECT, AND OR-

der of these fix Bookes.

The first booke she with the datie of Parents, towards their children, containing 9. Chapters.

A Preface to Well brod your D. Oblemen:

The second booke adviseth Tutors of their daty,

D. to Mr. Newton, and to Mr. Mourray.

The third booke sheweth a young Noble mans duty towards God, containing 3. Chapters.

well noise Ditomy Lord Gordon and an

The fourth booke she weth a young Noble mans duety towards his Parents, and Tutor, containing 8. Chapt.

D.to Sir Iohn Harington.

The fifth booke sheweth a young Noble mans duty in Civil Conversation, containing 31. Chapt.

D. to M. Francis, and to M. Iohn, Stewarts.

The fixth booke pointeth out a young Noblemans way in travelling, containing 5. Chapt.

D. tomy Lord of Effex.

where Alla Price for his mail

THE



THE CHAPTERS OF THESE fix Bookes of Noble Institution.

APreface 1. prooving that there are Noblemen:
2. describing their diverse appellations:
3. shewing who they are: 4. how many sorts of Nobles there are, and 5. a briefe comparison of all the sorts. Pag. 1.

The first Booke of Noble Institution shewing the duty of Parents towards
their Children.

The Summarie of	1.1.
Chep. many side It seep & drawn at	Pag.
I Of the begetting of a Noble Sonn	
How he should be named after he	
3 Of his Nurling. 4 Of his Institution.	18
5 A Description of his Tutor.	25 25 and 25
6 Of the Turors recompence.	TALVANT 30
7 At what Vniversitiehe should lear	
8. Of his Seruing-men.	37
Of his fathers Allowance for his m	
	THE

THE SECOND BOOKE OF NOble Institution, Advising Tutors of their Dutie.

- 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1		Summarie	ASPERTATION OF THE	49
nature 2. Of fore 3. Of refe 4. Of Ca 5. Of fall 6. Of adn 7. Gener 8. Of teac 9. Of teac	Tutor sho ming the I brming the techising, nonishing, aladvises to ching to re mar hing the Conting Logi	young ma seconderused, write, a rammar, a cke, & Phi	e, and vie he e, and vie he en C dique e en C dique e en C dique e en control e en	woH 550 woH 550 woH 550 woH 600 div 622 aults.670 aults.670 nents of woH 742 aults.79
12 Oftead	hing the L	awes, min	data Mortata data e mol OF NOI	95
	itution, she		blemans Duti	
f vertue, &	The.	di supoviso Summarie.	ceric his	, 99
27 Ofhis	uty toward	ds the King	Prudence in Conho leb Conho lebaurou his behaurou whee Tyenn	OIIS
08		99 2		THE

THE FOURTH BOOKE OF NOble institution, shewing ayoung Noblemans duty towards his Parents and Tutor.

The Summarie.	125
t Of a young Noble mans duty towarde	s his Pa-
le grents, alvons, avon a shigo il testi l	126
2 Of the Pupils Duty towards his Tutor.	
3 How profitable learning is, and how hur	
rance is ynto a Nobleman I ad a mini	134
4 How he fould attaine to learning.	140
5 What course he should keepe in studying 6 How Necessarie the Laws are to be lear	ng. 142
7 What bookes hee shoulde reade primate	ned 144
chine to read, write, and the Rudiofist of	10110148
8 Howe hee shoulde make good vie of h	
or and judge of bookess mmera on minds	apriOrce
ching rogicke, of Entiolophy.	10 Utteau
THE FIFTH BOOKE OF NOBL	BIN- II
fitution, Containing a young Nable m	ins 10 51
dutte in his Civil Conversation.	F F T T T T-174
ALIGON TO SNOOT CHIEF	ZI II I
The Summarie.	163
A comparison betweene the effects of	vertue, &
	164
2 Of Prudence in general.	167
30 Of Common behaviour towards al the	
4 1 Of his behaulour at Court rewest viub	
5 How hee Mould make reverence 110b	eid 10176
TUHI S PROPERTY	6 0

6	Of the most Honorable places in companie, to whom they appertaine of dutie,	
	How a Noble man should speake.	179
8	How a Hoose than thould beake.	184
	In what things hee mould be filent.	189
9	With what companie he should converse.	191
10	How he should know a flatterer fro a freind	
II	How hee should loue one in particular.	196
12	Of lustice in general.	198
13	How hee should keepe his promise.	199
14	How hee should be liberal.	201
15	How hee should shew himselfe thankful.	205
16	Of Temperance in general,	206
17	How hee should be continent.	207
18	Of his diet in eating and drinking.	209
19	Of Sleep.	213
20	Of his Apparel.	214
21	Of Riding, Shooting, Running, Leaping, W.	reft-
	ling, and handling of Armes.	217
22	Of hunting and hauking.	222
23	How he should plaie at the Tennis Court,	and
7.	daunce.	224
24	Of House-games.	226
	From what games he should abstaine.	228
26	Of Valour in generall.	230
	Of the Single Combate.	
27	Of deadly Feids.	232
28	How he should ouercome Selfe-loue.	239
29		241
30	How he maie ouercome Ambition.	242
31	A remedie against the Courtiers loue.	244

THE

THE SIXTH BOOKE OF NOBLE IN.

Stitution, Pointing out ayoung Noble mans way in Travelling.

The Summarie.

251

Q S

I	Ofa	Nob	le mans	prouil	ion fo	r Trauc	lling 2	52
2	Som	egen	erall po	ints to	be ob	crued i	Trauelli	ing

Of Some things in Special to bee observed. 258

A directorie of his waie, with see particular things

Kidio Shootine, Edmine, Edapine, VV

to be observed therin. 262

Of his behausour after his returne home vnto Great Brittaine. 269

ling, and landling of Armes.

Of hering and handing.



Of deadly Feids.

How he Bould ouercome Selfe-loue

How he maie ouercome Ambition.

A remedie againfulle Courriers lone.



Moreover as the Tradesme of Greece put ever some hideous thing or other in the beginning of their workes, to
deturne the eie-bytings, and enchantments of the envious;
so I (friendly Reader) in craving pardon of my faults, and
desiring that you would bear with my oversights, have here
set downe of my errours, that you may see this worke is
in As anascerrar, and As substant, as Philostrans saith of Atostides his. Name anis softmans cases paris catulos.

Read then Chap. 5. for Chap. 6. pag. 25. & 269. Pupil for Pulpil. p. 55. read mutual for natural p. 125. 1.16. read feids for fends. p. 155 leaving the rest to your owne correction.

anousehile comproved contract as a fulfire set du



TO THE RIGHT HONORABLE MY Lord Hay, the Patterne of true Nobilitie.



The Title or Inscription of this Treation, tise needeth no other declaration, then your Lordships name Printed in the fore front, & first page of this Booke. For your perfection is the linely image, which my thoughtes had in this Descrip-

tio you are the real patterne of this verbal discourse, & the Cytus meant in this Institutio. You are the mirrour, (as Socrates, or Bias said) wherin I would have all Nobles to conteplate the selves, ether to see their own beauty, if they be truly Noble, and therby to cotinue in vertuous and laudable actions, or to wash their spots, and amend what is amise, if they be degenerate or ignoble. Tea since it bath pleased God to match you with such a Vertuous, Noble, & Faire Lady, liudge it most convenient (in soining the Theorie to Practise, the effect to the cause) to submit this Presace, and first Booke unto your fauourable construction: not as a sufficient description of your perfection, or as a recompence of your well deserving, but as a short abridgment of your ample vertues, & a poore pledge of my bounden dutie. And seeing

Nec laudare satis, dignasque rependere grates Sufficiam, referant Superi.

> Your Lordships most affectioned in bound Dutie.

A PREFACE DESCRIBING who are Nobles; and the nature of Nobilitie.



CCording to the Nature of all discoursing doctrine, and discipline, for a more facil Introduction, I would aduise you to confider that golden Inscription fixed on the Frontispice of the Temple at Delphos, as containing a plaine and full exposition

of the title or subject of this Institution; that you would learne to Know Your SELVES. Which is a warning Lesson, litle in wordes, but great in matter; taught by manie Masters, but learned of fewe Schollers; contemplated by all men, but practifed by God onlie; who continuallie beholds, considers, and well knowes him felfe: yea it is casie in the care, but most difficult in the vnderstanding; euerie man perfwades himselfe so, that hee knowes nothing better, when he vnderstandeth nothing worfe. Whence en- Plat. in sueth this Platonicall subtilitie, that neither those which know Shoulde enquire anie farther, for as much as they know alreadie; nor they that know not; becan fe to enquire, it is necessarie to know what to enquire after: lo that men cannot attaine to the Science of things. Everie one is so savisfied, and thinks himselfe so sufficietly instructed in this knowledge, as Socrates taught Euthydemusthat we maie faie well with Aristarchus, D.Laer.

Arift. I. Pofter. t.

Menon.

2

In ancient time there were scarse seaven wise men found in the world, and now hardly seaven ignoraunt. Wherefore as manie discased persons neede not only medicine to assuage their paine, but also to avvake their seles, I here exhort al you Nobles, to examine seriously & trie, t. if there be anie Noble-men. 2. Whether the Name, and 3. if the essential definition of a Noble man, doeth 4. rightlie appertaine vnto you, or 5. if you vsurpe onlie wrongfullie the title of Noble. Which are the sine points of this Preamble, correspondent to the sine thinges requisite to bee foreknowne in al Sciences, as Platosaith, and the Oracle of Logicians doth comment.

Plas.epift.7. Zabarel in 1. poft.sex, 2.

That shere are Noble men.

Confol. phil 3.

To satisfie then the como objection of the vulgar, who disapproue al inequalitie, in demanding

When Adam delad, and Eva fan, Who was then a Noble man?

Which Boëtim concludeth thus, more formallie,

Quià Genus & proavos strepitut Si primordia vestra, Authoremg, Deum spectes, Nullus degener extat. Mortales igitur cunctos Edit Noble germen.

I grant that not only in respect of our beginning, but of our ending too, we are all equals without difference or superioritie of degrees, all tending alike to the same earth from whence we sprong: vnus introstas est omnibus ad vită, vnus & exitus, as the Jew said. King and subiect, noble, and ignoble, rich and poore, al are borne

Gen.3.19. Philoin Nobil.

and

Describing who are Nobles.

and die a like:but in the middle courle, betweene our birth and burial, wee are ouer-runne by our betters, and of necessitie must needes confesse that someex. cell & are more noble then others. For childre are like their parents, and wee learne of the Cosmographers, Prolom. that one part of our mother Earth is more noble then ---- Nonne vides croceosvt Tmolus odores;

Indiamittat ebur, molles suathura Sabai?

Yea in one Countrie, under one climate, one peece of ground is better then another:

Hic fegetes, illic veniunt falicius vua.

And to descend vnto a nother kinde of our mothers ofpring; is there not an Eagle among the birds, and a Lion amonge the beafts? Yea in each kinde, doth not one excel another?as among horfes, is not one more generous then another? Whie then among men, for whose vse al thinges were created, is none more excellent and noble then another? Doubtlesse Plutarch faide wel, that there is greater disparitie between man and man, then betweene beaft and beaft: for wee maie euidentlie obserue a greater difference betweene this man and that man, to faie more then Plus arch,

(Hem vir viro quid prestat!)then betweene that Phorm. 5. man and this beaft. Let ignorant people faie, er thinke what they please in the contrarie; there is surelie great odds betweene a Menelaus and a Paris, betweene V. ly Bes and Ther fites, Achilles and Automedon, and in a word betweene a Noble man and a Pealant lo of necessitie Boëtius, and his clients must acknowledge the truth, as Mopfus doth in Virgil.

Tumaior, tibi me est aguum parere Menalca. Ecl.s.

lob.17.

The names of Noble men.

Mofes.

Howerus .

Fest. Pomp. Non Marc. Plant in pseud

VV ho are Noble me

funen.8.

When people did multiplie and encrease, so that they were forced to separate themselves into diverse parts through the earth, they elected some of the most wise, valiant, renowned, and generous men of the whole troupe to be their Leaders, Captaines, and Gouernours, who the Hebrewes named Elohim, Beveelim, Bencorim, Ieduim, Aduchim, Hachamim, Neds vim Avarim. And the Grecians called them Hewes, Alus, Athyeres, Eugeres, Eumilgist, to fignifie (as I take it) that Nobles should behave themselves holie, as the children of God. But the wifest Latines ascended noe higher for an honorable title to their Nobles, then their owne vertuous actions merited, in naming them, Nobiles, quasi not abiles, importing by this appellation, that those onlie should be dignified by the name of Woble, (which we retaine of the Roman) that are ver-

For as the Lacedemonians acknowledged noe man to be of their Countrie, but such as had the figure of a Lance drawn vpon their skind on mā is worthing to be accounted Noble, but he who is marked with the glorious Character of Vertue under which ensigne onlie Alexander the great would have his souldiers sight against the Barbarians, who he esteemed to be al vitious: Nobilitas solarest atg. unica virtus. It is not the great revenues, saire possessions, pleasant Palaces, manie Lordships and infinite riches, that can make a man Noble: al those thinges are but externall accidets, subject to the mutabilitie of Fortune, whereas Nobilitie is permanent in the minde. For who will praise his horse rather for his harnesse and surniture,

then for his comile shape & statelie pace? or his Hawke for her bells, hood, and chesses, then for her good slight? while then should were esteeme a man for that which is without him, rather then for that which is within? Measure him without his stilts or pantoses (as one witting lie saide) strip him into his shirt, see if al hee hath bee his owne; if hee bee

--- Sapiens fibig, imperiofus,

Que neg, pauperies, neg, mors, neg, vincula terrent, Responsare cupidinibus, contemnere honores, Fortu, & in seipso totus teres, at g, rotundus.

If he bee indued with those properties, then judge him to bee Noble: Otherwise though by the curtesie of wife men, or simplicitie of fooles, hee maie haue faire and honorable titles of my Lord &c. yet let him nor bee deceived, he is not whit the more honourable: for hee must passe through the Temple of Vertue, that wouldenter into the Church of Honour . So wee maje collect that the doubling of your cloakes, the fashion of your cloathes, the Jingling of your spurres, your Iwaggering, your swearing, and your refined oathes, horrible protestations, your odde humors, and your drinking of Tobacco with a whiffe, make not a Moble or a Gentleman: but that it is to bee wile, affable, temperate, and discreete in al your actions and converlation; and as the Emperour answered to one, who befought him, that hee would make him a Gentleman, Vertue onlie is able to make thee 2 oble. Yet I meane not that euerie one who lives vertuouslie, and can daunt his affections, is foorthwith a Woble or a Gentleman, but hee onlie whose Vertue is profitable to

Horas 2. Satyr. 7

Maximil

A

the

Arift. Eshic. 2, c.4.

the King and Countrie; whom his Maiesticesteemes worthie to beare a coate of armes, & to enioie diverse princledges for feruices done to him & his kingdome. Seruices I laie, because as one swallowe maketh not Summer, or one courragious act a valiant man, or one iust dealing a iust man; noe more is one vertuous exploit sufficient to cause a man euer after to be accopted Noble. He must continue in wel doing, otherwise it maie wel be thought that his good performance for once or fo proceeded of meere accident and hazard, or of a fauorable opportunitie, rather then of his owne proper and naturall disposition: for often times men are forced to performe vertuous effects by vitious impulsions. Behold therfore your coates of armes and their impreyles, how they change neuer, but remaine fuch vnto the sonne, as they were bestowed vpon the father, to incite you never to be wearie of wel deferuing, to teach you not onlie to followe your Aunceltors, but also to guid your Successors. Remember they are as so manie seales, wherby the King hath bounde your obedience, faith, and dutiful allegeance to him, his, and his state: and as you can nether adde, or take awaie anie thing from them without spoiling or falfifying the feale, noe more are you able to be deficient in your required dutie without the crime of Lazemaiestie and condemning your selues as veterlie vnworthie to bee rancked in these ensuing forts of Nobles.

The Species of No ble men.

Aristotle divideth Nobilitie into that, which is common to manie men, tearmed Civill Nobilitie, and that which is more strict as peculiar to a few, called

Proper

Describing who are Nobles.

Proper Nobilitie. In the first sense a man is said to bee noble, when hee is borne in some ancient countrie or cittie: lo the Aegyptians vaunted of their Nobilitie about all other nations; and the Arcadians were not ashamed to contende for antiquitie with the Moone. Thus strived the Gracians against the Barbarians; and amongst theselves the Athensans bragged of their No. bilitie about the rest of the Citties in Greece, wearing golden cals wouen after the forme of a Grashopper, to testifie how they were autox fores and not inquilinitio a. mong the Latines it was reputed greater glorie to be a Romane, the of anie other cittie: as here it may be more accopted to be borne in Londo, then in an obscure vil. lo dot how locuer meand liet

Plat.in Menex Herod, in Terp I/ocras, in Panagyr.

But Proper Nobilitie beeing more to our purpole, I subdevide it into two branches onlie, lopping of al otherfores of Nobles, as barren, withered, dead, and vnprofitable boughes, without fruit either for Prince, or people. The one branch may be tearmed Natural No. bilitie as that of the lewes was, who descended of the swelve Tribes; of the Gracians who had their of-spring from Cecrops, Acacus, Hercules, Achilles, or luch like Porph. 1/19.2. Captains, or Princes. The other branch may be called Personall, or Inherent 2 obility because it is attained by ones own proper Vertue; as whe by valor, learning, wildo, or other like vertuous meanes, a ma is worthilie promoted by his Maiesty. Wholoeuer intrudes him selfe, and creepes into this rancke otherwile, whether by monie, or a friend in court, I maie justly maineraine that his title of honor redounds in a double dishonour to him. First for surprising his Prince vnavvares, by

Iliad.

Budam in pad. Demoß.

Cic.ad Assic.

Pleas. Amph.

Acompa. rison of Noble mč:

Horas, de Arse Poes.

Ouid.

feeking a title which fuits not, neither can agree with him; whereby hee brings his Maiesties prudencie in question for giving equal honours to vnequall deferts. Which provoked Achilles his choller against Agamenon; and now a daies maketh manie to contemne and vilependthat, which hath beene formerlie so highlie accompted of, belides the ruine of manie common wealths. Next they make their honourable friendes, who procure them this title almuch murmured and grudged at, yea with extenuation of their iudgement, as Pompeius was difgraced in Rome, for advauncing by his authority an voworthie person to the Consulship. Virtute ambire oportet, non fanitoribus, which who so doe, how locuer meanelie they bee borne, I dare be bold to compare them with the highest Nobles of this Land, after this manner.

Certainely this common prouerbe, all comparisons are odious, was bred and invented, when some wifer then my selfe woulde have made a paralel betweene those who are Nobles by birth, and those who are onlie by merits. My intention therefore is not to grinde my selfe betweene two milstones, in extolling the one above the other, more then the Poet in comparing Natural and Artificial poesse.

--- alterius fic ---

Altera possit opem res, & coniurat amice, Or as another speakes of the Muses.

-- nobis aqualiter adfint,

Nullag laudetur plusue minusue mibi,

As for others, who bragge to prefumptuouslie of their Nobilitie, and ancient descent, (hauing nothing

clie

Of Noble Institution.

elle) I dare resemble them vnto the Athenian Thrafilaus, who walking everie daie vpon the Pyreum accompted all the ships he saw to be his owne: or vnto the man of Abidenos.

Qui se credebat miros audire traz edos,

Or vnto that ignoraunt rich man Calvifius Sabinus, who thought himself very learned because he maintained learned men about him. Surelie such nobles may verie properly be estemed nobles of bloud; but of bloud only without bones, without sless, and so of themselves vnable to be are anie burthen either for the publicke or private. Yea it availeth no more a vitious person to bragge that he is come of this Duke or that Marques, then their good health is able to make him whole when he is sicke, or their sight to make him see when he is blind.

Nobility confishes not in the glorious images of ancestors, nor (as the Sophister Herodes reproaches har gainst the bragging Romane) should it be ewome in the shoo-heeles, but their vertue should be a pattern for thee to imitate, and a spur to pricke thee forward in that vertuous conse, wherein they have placed thee; otherwise thy vice shall sooner obscure their brightnesse, then their vertue is able to cloake thy lewdoesse. Finallie vnto what can I compare more sittle him whom the Poet describeth to be,

--- Superusbopibus of astutumens, Tantumg, verbu nobilu,

Then vnto a counterfait noble of coine. For folong

Horas. 2. epift. 2

Seneca Epiff,

Claud, 4. Conf. Honor. Pauf 5. Philostras.

Bello spine.

House. I.

Aufon. Epig.

A Freface

as we take it to be of good gold, & to haue the Kings right stampe we change it, and give it entercourse among vs:but as soone as we perceive it, to bee counterfait and made of braffe, copper, or other mettall overgilted only, wee name it no more a noble. In like mauer be a man neuer so wealthie, neuer so highlie preferred, if he lack the character of vertue, he is to be valued but as a stape of honor fer vpo bafe bullio; and although for a time such men please themselues with those undescrued titles an lillude the worlde, yet at length (if they mende northeir manners) they will loofe them with greater difgrace then they pofselle them with honor.

Wherefore I exhort all fuch as couet to excell in honor that they studie likewise to exceede in vertue, (as in thele fixe bookes following I will endevor my best to direct them) otherwise I wish the to per-(wade themselves that his Maiesty who hath erected them to honors in precence of their vertue, may degrade them againe for their vice, as Calardid Avienus, T. Abienus, and L. Clufienus with fundrie others, for certes,

Qui dedit hac hodie, cras si volet, auferet, vt si

Detulerit fasces indigno, detrabet idem.

Finallie vinco what can ! homehel oct dele ibeth to

Bello Afric.

Horas, I. Epift.16.

tu fon Rees

THE FIRST BOOKE OF NO.

The first Booke

of Parents towards their and some Children.

The Summarie.



POLLO having thewed vs, by his Delphicke Inscriptio, that Vertue on lie is the essentiall forme of Nobilitie: we will now declare, how that by Nature, Nurture, and Institution onlie, it

is retained or obtained; as Plut arch compareth the production thereof most fitly vnto the tillage of a corne land; wherein Nature relembleth the foile. the Murse representeth the Husbandman, and the Tutors instructions, and examples, are well compared vnto the leede; which three shall bee the principall parts, of my aduite in this booke. Defiring first, all those who would bee Parents of Vertuous children, or Noble sonnes, to be verie carefull of their primarie production, which is of a greater efficacie, and force then men doe think or beleeve. For affuredlie the originall temperature of the Parents constitutio, corrupteth not onlie the childes disposition, and virtuous inclination, but deiecteth his courage, as beeing privile to the basnes of his birth, and as knowing in himselfe some defect, and imperfection from his Parents, wheras contratiewife, they that are known to be the children of worthie Parents, may be bolde

Plus Educ.

francklie, wherfocuer they come, as ful of stom acke and generolitie.

Chap 1.

. Of the begetting of a Noble Sonne.

Lthough this first dury of parents in endevouring themselues to have vertuous children merits chieflie to be confidered, a that which 'gi verh the fubstance, he constitution, the nature, & to cal it lo, the verie temper to a mans (and lo is natural vnto him.) whereas 2V ur fing and Institution are onlie artificiall: yet I fee few, who confider well how to performe it as they houlde. They that faile in this first point, will as hardlie correct their fault by the other two, as a mans fecond & thirde operation of the Romacke, can digest that meate, which the first concoction could not lo that the omission therof, is one of the most enormous, and remarkeable faultes, that can be in a common wealth, albeit no man complainoth to have it amended. But alas! I heare many cry our against me, that I should bee lo bold, as once to thinke, I am able to note that, which so manie wife men cannot, or rather wil not observe that I should complaine of that, which no man feeleth, &take vpon me to counfaile others, wherin I am no waies experimented my felfe. My intention will excuse my vnexperience; which is only to propone the opinio of the most skilfull Philo Cophers, and Physitions; with this affurance, that God workerhall things by fecond canfegand that they who will have it otherwise, doe

nothing

nothing els (as tob faid to his friends) but feake wiskedin for Gods defence; & gladly I embrace the Poets 10b. 13.7. allegorie, that the highest lincke of Natures chaine, is tied to the foot of great Juppiters chaire. The dens

To begin then, I wish you to know, that as the Jmages of Mercurie were not made of every kinde of woode, the Persians Royall ointment of alliones of spices, nor the Mythredate of all Ingredients; no more are vertuous children begotten by euery man. Bur as the heathen Gods were all made of the wood of Thya: to Noble lons are engendred of lome rare, and fingular tubstaunce, which Nature brings not forth, in eueric perlon, not every day. Wherefore, I will heere vie the policie of a skilfull Gardiner, who purposing to haue in his Garden a rare, and precious hearb, which should be to him, & others, both pleafat, &profitable, wil first learch where he may finde the most mellow, & fertile earth to plat the feed in Jounsel then al Noble men, to be as carefull in chooling of their wives (which must be the loyle) as the Romas in electing the Veftal Virgins, to fee that they beverruous, wel nurrured, wife, chaft, of gracious countenance, of personable bodie, of pleasing deliuerie of speech. For albeit manie Philosophers be of contrarie opinion to Hippocrates, & his interpre tour Gallen, concerning the mothers part; yet the childe receaueth increment, and nourifhment from her fufficient to a ter his constitutio. It were no leste ridiculous then tedious, to infilt in particular probation of these perfections premitted: wherfore before

Aresers.

Sess. 2.

. nelne

ringon!

La mind.

B 3

they fing Hymen Hymense, I reiterat onlie, that they

hauc

2.faft AEn. 4.6.

haue a due regard, of her personable body; because a goodly prefece, is much worth in a noble personage. Genus arguitus vultu, as appeareth by the descriptio and prailes of Amers, and Marcellus in Virgil. Yea I wish them, to facrifice rather vnto the three Graces then to Moneta & Plutus, preferring ever the beautie of Venus, before the riches of Juno: & that they re. member in their pursuit of marriage, sit to a sort

with ardent praier, not Pertunda, Prema, or Perfica,

Propert.

Ludet, qui serili semina ponit bumo. After fuch heedfull choise I wish them to sollicite

as manie yet Gentilize, but the Almightie Prefidet of marriage; crauing him, to factifie their Couch of Matrimonie, with godlie and wife children; as our first Parents obtained of God by praier, (after the birth of wicked Cayne) a righteous Abell, &then Seth that Holie man; So Abraham after a curfed I/maell, had given to him a bleffed Iface; and I acob re ceiued afaithful Iofeph, Elkana & Hana prostrat before God, had a Samuel, who did minister before the Lord; Danid and Bethsheba lamenting their finnes, enioied Salomon of excellent wildome; Sacharie, and Elizabeth feareing the Lord, were bleffed with John

I,Sam. 2. Sam. 22"

3en,2.6 4

20.

Baptist, the forerunner of the Lord.

Typocr. Galen. Fropert 3,

With that supernatural helpe of praier, natural meanes wil succeed the better, which I think consists cheiflie in the temperature of the elemental qualities, (as the most learned physitions saie, and some of the most iudicious Poets; Natura sequitur semina quifq (ne,) even at their forming, not expecting the influence of the flares, and conjunction of Planets,

at their hower of Nativitie; nor yet the guydance al their life time, by a poetical Fate. Therfore Jaduile al Noble Parents, to be verie careful in keeping of a good Diet; which particularly here I wil not prescrib nor yet thew, how children should shake of the bads of nature, wherin they are detained the space of nine monthes; fearing I should be paid with Protagoras prailes, by Apelles, and the Centurions commendation, non amo nimium deligentes, as the Africa faid.

Nonetenim cuivis, se prabet Apollo videndum. I wil onlie thus denoutly implore Lucinas helpe, to grant the mother an hap pie deliuerie.

Lucina if thou be, as Poets write, you men boos

Goddeffe of Births, and Asde in womens woes.

Propitious be, when they implore thy Might

In their life-gining, & Death threatning Throws.

Ab pare the Mother pare the infant tender; w

Must shee for giving life, her life forgoet deer?

Must thinfant, life scarce fully gine, fraight ven-

In greatest N cede, thy greater (kill' bestome.

VV ho knows how great this little babe may proue? Perchance Some Monarchizing Alexander Or some sage Nestor, who by Art, and Loue;

May merit to be Countries Great Commander.

Lucina therfore belpe, & fo much favor daigne

That fruitful wombes may scape the grave, though not boning a nominos entire (the point.

Chapt. 2. blow

Received of the infair og me Of the Childes name . 3 marragent

After

Mare, crow. Plu.Ro. Queft. Gen. 21.

31, 18.

Corn. Taeis.

Frer the birth, The 2 ame should be the first benefit which Parents bestow vpon their children, and that withal convenient speed, nor delaying til the leaventh yeare, as the Polonians & manie other does nor to the Romans cleanfing day, obferued vpo the ninth day for boies, nor yet to the eight daie as the lewes did their circucifion:but rather lett them be Chrittened upon the verie birth daic if it be possible) after the example of facob & Zacharias; according to our ancier Brittaine custome. I would with that they give their fonnes, pleafant and eafie Names to be pronounced and remembred ; because good names were ever effeemed to be happie, and first enrouled in the Romane musters, first called out to facrifice at the establishing of Colonies, & euer erected to high honors: as appeareth by Constantine, who of a simple souldier was chose Emperout at Silcefter by the armie of the Brittains against Honorius, onlie for his luckie name, So was one Religianus of no greater qualitie made Emperour of Illiricum. In all contries and nations there hath ever beene some names more affected then others, as I AMES in Scotland, HENRY in England, and CHARLES in Germa nie. These in special I recommend vnto al Nobles to be their tria nomine, as ever importing vnto vs and our posteritie a most fortunate and happie raigne. For as his Majesties dominion is limited with the great Ocea, & his most famous name spred through the whole world: fo one day by Gods grace:

Imperium terris, animos aquabit Olympo.

AEn,6

Hic

17

His rem Romanam, magno turbante tumultu, Sistet eques; sternet Papam, Gallumg, rebellem, asis not only prophesied by Apolloes Priest, but also by Christs Prophet; that on day there shalbe a Triuph over the seauen headed dragon, & Trophees planted vpon the toppe of the seaven Mountaines. As hee is the ninth both of England, and Scotland by name, he prognosticats the most dangerous Clymastericall year to that Antichnist. Therefore Lipsius, thou didst not erre, when thou sawest a Sunne rising in our Occident some thyrteene yeares agoe. And O Thrice. happy Prince,

Apoc. 17.

-- cui vnus non safficit orbit

HENRICUS STVARTUS Lipf. de Const.

Sis memor--- cum mat ura adolenerit at es,

AEn.12.

ET PATER Enais, & Avunculus Excitet Hector. Remember then how this Tyrant the Pope hath detained Christs Spoule these many years in bondage. Consider even now how the particular members of christs Church have their cies fixed vpo your Highnes, as the Goates of Candie, vpon the Canicular Star, when it ariseth in their Horizon. They adore your rifing as the Elephant doth the Sunne's, hoping it shall be the Popes downefal. O sweet hope that staied last in Pandoras box! O hope the only Balfamum of our woulds! O most Noble Prince when shall we cleave the Alpes with you? When shall the distressed Prorestants of Saluce, & the people of Piemont cry with ioie or feare, this is that Rampant Lyon fo highly renowned going to tear the Tyger in pieces. Courage then, most hopeful and dreadful Prince,

Hefod.

Pier. Hierog. 1. 1 Plin. 10.21.

--- Fatis accede Deifg. in since d'agolans

1En.6.

Quis procul ille autem ramis insignis oliva Sacraferens? no sco crines vultuma, paternum Regis Britanni.

Lipf.ibid. b Turcas diis qui ex illio

It is he who shallo se the Adamant chaines of Ma. homet, & restore the Christians to their libertie. For ofhimitis truelie meant, vos et ia pelliti * Seytha potentimanu habenas temperate Afie, atq ifti ipfi mox discedite & sceptrum relinquite huic ad Oceanum et. ti. Now are the Turkes prophefies fulfilled, & by the valour of our Augustus his sonnes; one daie shalit befung, Divifum im perium cum loue Cafar habet.

Chap.3.

Of Nursing the Childe.

Dutie of Parents. 5.in verr. I.Ca il es pro dome ua.

S.Chrisin Ps. 0.hom. 1.

Flliad. 22. uftin. 16.)dr B. 11.

Judg. I.

Bentl.

Fever there were canfe to crie out against manie Mothers, as Cicero did against Verres and Cateline otempora! o mores! furelie it is now, when I fee lo manie, after they have nurled their children the space of nine monethes, and have indured so great paines & danger in bearing them, before euer they knewe or fawe the to expose them or rather more truelie, to forfake the in their greatest need. Oh what Homilies of the ancient Fathers? what realos of learn ed Pyhlitions can perswade them?how is it, that the example of Anna the mother of Samuel, of Sara the mother of Isaue, of bleffed Marie the mother of Christ, is not able to move the to pittie? who should tel them of Hecubathat nurled Hector, of Thefai lonice, Penelope, &manie other Queenes both Chri-

it:an

flian and heathen that nursed their owne children? Whe the pittiful cries of the poore Infat, their own flesh and bloud cannot provoke them to doe the office of a Mother. Do:h not nature herfelfe coplaine manie times in their owne papps? How manie mothers labour by their Phylirions meanes, to change Gods bleffing into a curle of drie breafts! Al you te- Flut de Edu der harted and wife Mothers discharge not onlie the halfe, but even the whole and best dutie of a Mother; if your health wil permit. Otherwise I counsell you to provide a Nurle foure or fine monthes before you be brought a Bed; and to give her of the fae meat you cate your felues; to the intent the child may fuck milk inade of the same substance he receased be fore he was borner And to Thewe you of what qualitie & complexion the Nur fe should be thefe are my best Gallen. observations, vid. She must be young of a hott and drie complexion or at the least cold and drie in the first degree only: which you shal knowe by her quick witt to vnderståd anie thing, by a brownish coulor in her face, by the thicknes of the haires of her head&c She must be of a midle stature, nether to fatt, nor to leane: as also her papps of an indifferent bignes, and ful of sweet milke, which wilbe nether too thick nor to thinne; as when you milke it vpon a glaffe, it wil not fleet but stad, except you bowe down the glasse. Let her worke much, eate little, lie hard, and be able to indure heat and cold:let her be euer of a merrie & cheerful countenace: for a frowning face abaleth the courage of the Childe, and maketh him troublesome not knowing his owne defiers, & caufeth also a feare

C

A 'Gelliz, I.

a Tainst &

which

The fuft Booke.

Tipoc.6. Epid. feff.1. Arifta Esb & .

Pysh.

briffit de

Æn.5.

INVENTA.

which in manie yeares wil not be forgotten. And because litle Infants are verie subject to feare, as being not yet able to make difference betweene good and bad; Let the Nurfe therfore euer beare the childe in her armes or rock him in the cradle. Albeit fome Physicionshold the opinion that the crying of young children confumeth the melancholie humors, which they retaine of their Mother, yet Jeounsel the Nurse tostill them; and so soone as they begin to crie, that thee begin to fing vnto them. Not because I thinke the foule is a harmonie, as some hold; or that I think of too contraries the strogest expelleth the weakest; but because I knowe, that the vegetative facultie of the foule, which is most powerfull in childhood, taketh delight in plefant and joy full things, and naturallie abhorreth the contrarie. I must also remeber her. that the beverie heedfull he recease no hurt or blemish in his body, by strict swathing, falling, lookinge awrie, or by anie other carleffe negligence.

Gratior est pulchro veniens de corpore virtus.

Lastly, that shee neuer suffer vndecent words to bee spoken, or vnciuilactions to be done in his presence,

Maxima debetur Puero reverentia: siguid: Turpe paras, nes su Pueri contemp seris annos.

For this cause Xerxes saide, that the minde of man dwelt in the eares, Because it reioiceth whe the eares heare good things, and is sorie at euil thinges. And the Ancients, considering that the eares were verie capable of Instruction, beleeved, that they were consecrated to Learning; which made the Pathers ever tokisse their Sonnes eares, and the Athersans to

hange

hange pearles at them, vpon the Oracles answere; as manie doe yet amongst our sclues, not knowing the true reason thereof.

Chap. 4.

Of Institution.

Schers ought to be as carefull of their Sonnes Infruction, as willing to their Begetting, or diliget in their Nursing, by a Law inacted, that Sons should be freed and quite discharged of dutie towards their Fathers, who in their childhoode had not been instructed by them. They wel considered, how the Institution of youth imported, and how neerely it concerned a wel gouerned Common-weals. For it is the spring, not autumne, which maketh a good haruest:

Si bene floruerint segetes, evit area dives; Si bene floruerit vinea, Bacchus erit.

Wherefore the Lacademonians, when Antipater required fiftie children as pledges for truce, verie wifely answered; that they would rather giue a hundred men, then ten Children. For (as Perioles said) childre are the hopefull Plants of a Commonweale, and as they be taught in their tender yeeres, such shalthey be in their mans estate. Bad children doe become worse young men, and die most bad old men: they can no more change their maners, then the Leopard his spots, or the Ethiopian his colour:

Quo semelest imbutavecens, servabit odorem.

Part of Parents duty.
Planca 5.66

Arift. 8 pol. c. 1

Ovid. 5.faft.

Gen.7:21 Hor. 1 . Epiff.a.

C

The

The first Booke.

The greater diligence the Father hath vsed, that his Sonne should be borne of a wife dispositio, the more pernitious and dangerous wil he proue to his Countrie, without good Institutio. The fatter the soile, the greater aboundance of thisses, and weedes, except the ground be well husbanded.

Ovid.de Trifti.

Fertilis assiduo si non renovetur aratro

Nel niss cum spines gramen habebit ager.

Therefore Noble Fathers shew yourselves no lesse diligent, in this third part of your duty, then in the two precedent,

Fune.14.

Gratumest quod Patria cinem populog, dedisti; Si facis ut Patria sit idoneus, utilis agris, Villis & bellorum, & pacis rebus agendis.

Moribus instituas. (bunctu

To purchase this Parke, that Farme, this Baronie, or that house for your Sonne, and to have little or no regard of purchasing Wisdome and Vertue, is (as Crates cried out in choller) to love your shoot better the your soote. Sie cale prefertur Adonis.

Rather prouide your Sonne of such possessions & riches, as maie serve him in time of warres, and in time of Peace: that wil maintaine him abroad, as well as at home, such as nether the water drownes, nor the fire is able to consume; but wil ever follow & escape, as Anchises did the slames of Txo, and Aristippus his goods, that perished not by shipwracke. Lay up in store for yur Sonnes such Jewels, as can neither be lost, nor stolne from them; such gold and silver, as the

Canker

Canker cannot eat, nor rust deuour; that is a minde beautified & replenished with letters and good manners. This did Augustus Cafar, Charles the Great, & the very Turkes at this daie, to their children and nephewes:not for feare of any Athenian Law, but to dil-

charge a fatherly and natural duety.

Delay not till the fift yeere, the Instructio of your Sones, as the Persians did:nor til the seaueth, as Pan. lus AEginita prescribeth; but following Fabius his Institution, fo some as they beginne to moue their minde with the Bodie, in speaking and walking, and when the faculties thereof vnfolde, and as it were, spread theselves abroad, which is at the age of three or foure yeeres; the a without farther delay provide a fit Tutor for them.

Vdu &molle Lutumest, nuc nuc properadus, et acri

Fingendus fine fine rota.

New waxe is best for sealing, as fresh claie is fittest for working: the woole of young lambs is aprest to receive the furest die, so youth is fittest for good im. pressions. For when wil and wir by increase of years, are once milled with follie, delighted in vanitie, filled with flatterie, & let loofe as it were to disobedience, hardly or neuer wil luch be reclaimed. And though childrens understanding be capable of any Instructio, as they fable, that Theramenes his shooe fitted everie mans foote; yet, as no mans foote can be fitted by euerie shooe, no more is euerie Instructor alike proper for your Sonnes Institution. So far as his qualitie exceeds the common. so much should his Tutors sufficiencie surpasse other common schoolemasters.

Sueson, in . Aug Cal.

Herod lib. 1. Paulus AEgin lib. 1, arz. med. Quins, 5.

Arift.30.fett proble.4

Perf.3.

Ariff.3.de

Alex-

Sues in Inl.C.

Alexander would not be painted but with Apelle's pencil, nor Cafar fuffer his acts to be enregistred, but by the pen of the most learned in his time. Why the should not you be as carefull to see your owne lively Image wel drawen? It is the fonnes life and converfation, that writeth and witnesseth the Fathers Acts. Haue then a special eie to this Limmer, who in one Picture must pourtraie both Sone & Father. Choose him not upon letters of commendation, or because your frend doth folicite for him, no more then you would take an ignorant Physitiö in your sicknes, beecause he is your kinsman, or of your acquaintance. Who wil passe the straicts with a yong pilot, or commit his cause to a Pettifogger, because they are his friends or alies: nay what Noble man in choosing his fauckner wil not curiously inquire how he can diet his hauke, how he mewes her, how he gives her cafting, keeps her fro ficknes, casts her of & reclaims her, before he admit him to his service? But alas! of a Tutor, to whome he wil commit his Sone to be trained vp in vertue, whose life, shalbe the principal monument of his name and honour, he neuer maketh farther inquirie, but where he may have a Schoolmafter for his Sonne (if he will have anie, as tooimanie wil none at all) and for how little he maie begotten:

Juven.7

Chry Sogonus quanti doceat, vel Pollio quanti.

The King, the Contrie and their owne Tennants, will I feare, one date have just cause to complaine of this negligence; Yea Jam sorie to see so many hopful young Nobles, borne and ordained for more generous designes, to trouble their heads seans

or eight yeares with the Heteroclits of Despanter, throw the little ludgment of their Tutors, who ofte have even as much wit, as a Gnat hath bloud. Such ignorant guides dragging younge Noble spirits through so many bryars and brambles, cause them to forsake al good letters and to despise the verie name of learning and the professors therof.

Chap. 16. to aireanona la mon

The Description of ayoung Noble-mans Tutor.

Ocrates who was (according to the Diuine Oracle)the wifest man lining, esteemed a good Tutor to be as necessarie for a Scholler, as a skilfull midwife for a woman in childbirth; and therfore called Institution it selfe, Midwife-craft, by which mens mindes were holped in bringing forth as it were, a birth of true and vertuous knowledge. Philip king of Macedon feemed also to bee of this opinion, who faid that he reioiced more that hee had Aristotle to be his Sonnes Tutor, then that hee had Alexander to be his Sonne; yea Alexander himselfe would often confesse that he was more indebted to Aristotle his Master, then to King Philiphis Father, because the one was the cause of life onlie, and the other of a vertuous & happy life. A good Tutor is one of the principal Pillars in a Common-wealth, which Metenas veriewel knew, when he councelled Jugustus, that the young 2 obles of Rome should be instructed on. lie by fuch Tutors as affected most the Monarchical Government, which was establishing at that time, to the subuersion and downfall of Democratie. For

D. Laert, in Socrat,

. I . I stany

MEIEUTINE.

D

quoth

Fabius inflit.

Plut.de Educ.

Petron. Arbit.

quota he, when children are wel instructed in their childhood, they busie not their braines afterwardes with innouations, they plott, nor cofpire not against their Contrie, but submit themselves and cleave to the government of the higher power, as the Bees, to their honny-combs in winter. Therfore I first coucel Parents to be affured that the Tutorbe godly, & free from al erroneous opinions in Religion (which is the true foundation of al wel established States) that hee maie informe his Pupilaccording to Gods worde & the law of the Contrie. Next that he be wife and descended of honest Parents; that he be of a gentle and milde nature, having his head noe lesse fraughted with Mother wit (as we cal it) then Schole-learning. For a dram of the first, for our purpose, is worth a pound of the latter. Magis magni clerici no funt feper magis magnos sapientes, the greatest clarkes are not ewerthe wifest men, or alle barrasta hans

To have such a Tutor who shalbe as wise as learned, you must seek him abroad, & not in the Schools.

Nam qui in Scholis habitant, non magis sapere possut,
quam benè olere, qui in culina habitant. He is converfant with the world, not locked vp in a studie. Hee is
a man who delighteth in honest companie, and not
one who is as altonished to frequent other men, as
the Owle is to behold the light. He holds more of supiter the of Saturne. And to describe him more particularlie, al his civilitie is not in his bood; Nor is hee a
freshman newlie cast in Tullies et Aristotles moulde,
but on who hath purified the grosser dier of Schools,
which maketh the daie light so darke to manie, that

dioua

their

their eies are not able to indure it quia nihil ex is qua in v su habetur, aut audiut, aut videt, et cu in foru venerint, putat se in aliu orbe terraru delatos. Nether is he a whipping Orbilius, or a mourning neraelitus, but a milde Agara spides, more ready to pardo the to beat; not surious or chollerick, but meek and gentle. In his actions he is aduited, in his discourses modest, not contentious, prowde arrogant, or sull of babling words.

Be well aduised therefore in your choice, that for saving of charges, or such like consideration, you admit not a *Pedaunt*, a simple Schoolemaster to be a patterne of your Sonnes behaviour al his life time. For children fashion themselves more by example then by reason; as they see their Tutor demeane or carrie himselfe, so wil they ever studie to imitate him.

It was Aristotles stammering, that caused many of his Schollers to stutter in their speech, as it was Platoes example that made his followers to hang downe their shoulders: & the Historiographers testifie, that the hearers of Portius Latro vivally rubbed their faces with Cummin seed, only to make them pale like their Instructour, who was so by studying. Alexander learned his drunkennesse of Leonides, and Nero his cruelty of the Barber. Read only the lives of Vitellius, Commodus, and Heliogabalus, and I am of opinio you wil thinke it supersuous for me to alleadge more examples, or vie more reason to prove, that you should be very circumspect in choosing a godly, a wise, & a vertuous Tutor for your Sonne, and withal a learned man: because it is impossible,

Plus. in Alex. Sueson. in Neron.

Jamifeell, ette

D 2

Cum

Cum sibi semită non sapiunt, aiteri monstrent viă. A blinde man borne cannot point out the waie to an other. Who wil craue of poore Codrus the riches of Crasus? Or beg a good suit of apparell, of one more naked the Liberides? No more can you looke or imagine, that an ignorant Tutor, is able to make a learned Pupill. There came neuer an eloquent Orator from Sabinaus, or Rusus his Schoole: Charilus never made good Poet, nor Volusius a skilful historian, nor Cronus a quicke Logician, nor Philonides a prosound Philo-

sopher.

I woulde have our Noble Pupill instructed in all Arts and Scieces. And therefore can I not marvaile enough at the impudécie of manie, who dare vindertake the office of a Tutor, and to teach that which themselves never learned. O miram impudentiam! quibus os est adeo dura, vt vel pugiles esse possint! How pittifull a thing is it, to fee a young Noble-man loofe the flower of his age under fuch Coraces, and ignorat Tibia's? After they have both deceived the expectation of the Parents, and cauled the Sonto confume the best of his yeeres for learning, then mut he in all haste, be sent to some Timotheus; or a Perfeus must be foundout, to free and deliver him from this Medula, his ignorant Pedaunt. Howe much better is it to prouide in time such a one, as is able to instruct him in al kinde of good Letters? And as learned Polisianus requireth that a Poet should watch at Aristophane's Lampe, and drawe at Cleanthes his bucket, fo with I, that our young Noblemans Tutor were profounde afwel in laguages as in Scieces: especiallie in the Frech

Inmifeell.cot-

tongue, (next the Latin & Greeke) because it is most vsed now vniuerfallie. Albeit some hold that in the beginning it forceth not, that the Tutor be lo absolut as I have required; yet I am of Quintilians minde, that it is best to be first instructed by the that are learned, by reason it is a hard matter to put out of minde that which we have learned in yonger years. If a mã defire to make his sonne a Tayler, wil hee first binde him prentile to a Botcher? or if he wil haue him a cuning Goldsmith, wil he first set him to a Tinker? Others faie, when we wave founde out fuch a one as you have described, shal we bestowe so much vpon on Schoolmaster, as wil wel maintaine two Serving men? Ariftippus answeres the thus, Hier you two Seruing men with that monie, and be a sured you shat have three. It is pittie that men should more regard their Horse-boy then their somes Tutar , they denie it inwords but confirme it in deeds. For to the one they wil allow a pension of twentie or thirtie pounds yearlie, to the other they wil not so easilie afford so manie shillings. But this their liberality is worthilie reward. ed, when they have horses wel broken, and varulie sonnes. Therfore I with al Noble Parents that have happelie found such a Tutor as I have discribed, that they entertaine and esteeme of him according to his

Inffisus, oras.

D. Laers. &

D 3

Chap.

7

The first Booke.

Chap. 7.

Of the Tutors Minervall.

To finde out a word more fignificant or proper then Minervall, to expresse a Tutors honourable due recompence, were a thing as hard for me, as it was to aristotle for to give a reaso, why there was not a certaine price & reward appointed for learning, as well as for all Labours and Exercises of the Bodie.

Al men know that, bier, and salarie, are vnworthy to be attributed to a Tutor, who as he is a free man should freely be dealt with, and as his profession is liberal and of liberal Arts, so should his recompence be of liberalitie rather then of precedent pactio. The ingenuous Tutor will blush to set price on his learning, as Apollodorus the Painter did on his pictures, before he shewed them; but like Xeuxes rather, will freelie bestow his indeuours and paines on his Pupil esteeming no price worthy to match or coutervaile them. Nether craues he dubble paiment, like Gorgius or Protagoras, but what a Noble man liberally offereth, he receiveth thankfullie, as Socrates did of his Disciples.

Jt is too base either for a Noble man or Tutor, to marchandize for wages mechannicallie, with what wil you give? Or what wil you take? Plato would not compact so with Dion, or Aristotle with Alexander, Xenophon with Agesilans, Socrates with Timotheus, or Lysides with Epaminondas. With what alacritic trow yee, shoulde a man goe about a lesson for his

Scholler

30. Sell.

Scholler, when pure neede compels him to prouide otherwise for his necessitie? Phormso the Athenian refused to bee Generall in the warrs of Pelopone sus, because he was poore; his reason, as I conceit, is verie allowable and good: for a poore man hath neither great authoritie in commanding, nor a quiet minde to thinke of those things that be necessarie. So let a Scholler haue manie good parts in him, and yet live in want, he is neglected. Let him be vertuous as Aristides, learned as Aristotle, eloquent as Demosthenes, if his attire bee base, his wordes shall seldome be gracious,

--- Rara in tenni facundia panno.

Suffer not then the Tutors wants to disgrace him, chieflie with his Pupil, of whom he shoulde bee most honoured, if euer you meane to have him profit. For Honor is the second part of a Tutors Minervall.

Honos alit artes.

You must therefore perswade your Sonne euer to have a good opinion of his Tutor, that so absolute a man as he, you could finde no where to instruct him. To induce him to coceiue thus first of his Tutor, next of his Booke, there is no better waie, then to vie the Tutor kindly your selfe, and as your familiar, speciallie in your Sonnes presence to grace & respect him. For how can the Pupil reverence him, whom the Parents so little regard? Yet everie Jacke that can cunninglie statter, & at everie syllable adde (and please your honour) talke of the runing of a dogge or a horse, shalbe intertained as a companion, when the modest Tutor, must sit below the Salt.

The first Booke.

June. 7.

--- Veniat qui fercula docte

Componit, veniat qui pulmentaria condit.

And which is woorst of all, I have hard that Parents rubb their invention to weaken honest mens deferts, to recompence their diligent paines by fcan dalous imputatious, and malicious traducements. If the Tutor haue made his Scholler applie his booke harde, they crie out their Sonne hath not the humor of a Gentleman, if he have trained him vp. in exerciles beleeming his qualitie, Othen, he might have learned his lesson; if he have learned little, the Tutor is negligent; if enough for his time and capacitie, yet he would have beene a better Scholler, if his Tutor had beene sufficient: if he be ignorant, the Tutor hath no learning; if a Loggerhead, strait-waies is the Tutor an Affe. My Son hath a sharpe wit, but his Tutor is a Buffle: my Son hath a good memorie, but his Tutor wil not excercise it:my Sonne would be of a sweet & gentle nature, but his Tutor is harsh. If their Sonne be a glutton, hee hath learned it of his Tutor: if he be wicked, qualis padagogus, salis di scipulus. If he be of bale courrage, his Tutor is a coward. Let the Tutor admonish him of his faults gentlie, hee is too meeke, to loft, he cannot keep him in awe, he is too familiar with his Scholler, hee cannot retaine the grauity of aTutor; achild should never have a good coutenace faith they. But let the Tutor correct him discreetlie, O then he is to rude, too cruel, and of no moderation in government.

Seneca Epift. 50

Seneca maketh mention of ablinde woman, whoe by al meanes would have perswaded the that came

to

to visite her, that the house was so darke she coulde not see In like manner such Patëts would couer their owne ingratitude, by laying the fault alwaies on the innocent Tutor. Let him doe his best indeauours, he shal neuer escape their venomous teeth, so that, as Tacitus wiselie observeth, when a man hath deserved a greater recompence then can be given him, he maie expect rather a displeasure, then a requitall.

I aduise al honest Tutors rather to vndergoe the burthen of ingratitude and contumelie, then ever to repent them of wel doing; Let the testimonie of a good conscience, that he hath faithfullie discharged his dutie, be a comfort to him in al displeasures.

-- bic murus a heneus efto.

Learne of the heathen Socrates when thou art accused to be a corrupter of youth (as he was by Amtus & Melitus) to answere as he did: fivera vitia nobis ob. iecerint corrigemus, sin falfa, nihil ad nos. Though you be detracted with Ariftides for discharging your dutie, yet I wish thee to endure patiently as Agamenon did Ther fires his contumelies, and as Damon Pericles his Tutor beeing banished by the Athenians, and Heromodorus by the Ephefians. But to determine this bargaine I wish that Parents woulde accepte of Protagoras offer either to pay the Tutor according to his owne demaunde, or els that the Pupils woulde give their oathes to tell faithfullie howe much they have profited by his instructions, and to content him accordinglie. Which law well observed would cause the diligence of a good Tutor, to be easilie discerned from the idle indeuours of a Pedant, enterprising

Cor. Tacit. Annal, lib. 4.

Horat Epift.1.

Plase. Apolog Secras. Plus.in. Arifist Homer Hiad.2. the thing'he can in no waie accomplish, prostituting good letters to a mercenary gaine, having no other intention but to benefit himselfe, to the veter overthrow of many a braue spirit, and idle consuming of precious time, which may be best recoursed in this Academie following.

Chap. 8.

Of the best Vniversuy for ayoung Noble man.

Icero who was sufficient & able enough either to haue taught his Sonne himselfe, or to haue entertained a Cratippus in his owne house thought it berter to fend him to Athens the most famous Vniversitie in those daies, to the end he might as wel profit by example as by instructio. He vnderstoode wel howe it much impaired the Tutors foveraigne authoritie, & the Pupil Learning to Itudy vn. der the elbow of his mother T mis. He forlaw that thee woulde not fuffer him at his booke an howre or two in the day, or endure to fee her childe rake a foile in his hand, to ride a great horse, to come from his exercises a little sweating or dustie:but (forfooth) hee must stil be cockered like a babe. He knew verie wel that he who wilbee a man for his Prince and country must not alwaies feed at the Physicions diet.

Jf you meane your Sonnes shoulde profite in learning and good manners, send them to the Vniver sity as the Gracæians sent their childre to the Caldean Schooles, and the Romanes to Athens. It was a broad where the Lorde would blesse Abraham and there-

Hor.3.

Offic Z.

Gen.Is.

fore

fore commanded him to leave his fathers house:your fernants puffeth vp your sonnes minde and maketh them to infolent in their childhood, that they are not ashamed to brag with Diaphone w, who was wont to faie in the hearing of many, what foever pleafed him, the same also the people of Athens thought wel of: for that which I would have done (quoth he) my mother likewife faith Yeatoit: what my Mothers minde stads to, Themistocles my Father will not gaine fay it; & look vabat likes him the Athenians all are vaell contented there with. Yea manie thinking theselves Soveraigne of the village in their youth wax rebelliousbeing me.

Plus de Educ.

Without offence to either of the famous Vniversities here, or our Colledges in Scotland, for all of the Prinfort of good learning, I recommend in particular the Academie of our Noble Prince, where young Nobles may learne the first elements to be a Privie Counfeller, a Generallof an Armie, to rule in peace, & to comande in warre. Here they may obtaine his Highnes fauor as Hylas wonne the lone of Hercules: Patroclus of Achilles, and Epheftion of Alexander the Great. Schoole kindnesse (as we say) is neuer forgotten, witnes Artaxerxes in pardoning Sorobates, & Herodes, in forgiuing the treation of Olethes. Here shal a young Noble man learne to fashion himselfe, and to have a good entregent (as the French me calit.) Here is the true Panthaon of Great Britaine, where Vertue her felfe dwelleth by patterne, by practife, by encouragement, admonitions, & precepts of the most rare perfons in Vertue and Learning that can be found : fo that the very accidents of young Noble mens studies

ccs Court.

cannot be but substantial, as sympathising with the fountaine from whence they flow. Here is a glorious and laudable emulatio among Peeres without fraud

Lucani I.

Satyra, menipp A.Gel.13.11.

Hefod. Slover.

or enuie; al friuing to doe best; and to merit most his Highnesse fanour, stimulos dedit amula virtus. For exercise of the body there is none lacking, fitting a young Noble ma, so that he may learne more in this one place, in one month, then if hee should run ouer al France and Italie, in a year; yeahis Highnesse Dinners and Suppers are an other Salomons table, where the wilest men of any country may come to learne of him & his attendats. Their wise speeches are so pleafant, & their histories so profitable, that his ordinarie meals surpasseth many degrees Varroes perfect feasts,

Who woulde not leave then Platoe's Academie, Aristotle's Lycan, Zeno's Stoa, Epicuru's Porch, & Tullie's Tu seulan to come to the Prince his Court, which retaineth euer worthily and with good reason the name of Non-sv'ch. Athensher feife the mother of al Sciences even at her best would not have beene offended at my advuise. Shee had but one Goddesse, who was forged by Vulcan out of Impiters braine: Here dwel al the Gods and Godesses: They have bestowed their guifts euerie one vpo this Court, as vp. on another Pandora. The nine Sifters hearing of our ninth Prince HENRY accopained with his nine right bonorable nobles left the waters of Aganippe to come here riding vpon their Pegafus, who with his hoofe hath made a nother Hyprocrene to spring in the midst of his Court. Here are they making lo lweet & harmonious musick at the name of nine that Phrix and

My fines would daunce to heare them. Jam perswaded that they were neuer more vpon the high topps of Cythera Parna (us, & Helicon, then now they are in the lowe vallies of Non-sven, accompained with the Oriades, Dryades, N apaes, and Dianaes Nymphes, So that whosever were once hear he would bid farwel to Alcinous, Adonis, and Lucullus their Gardens, & would not enuy the The Baltans for their Tempe. Yea (with Platoes fauour) the aire is more pleafant then et crit. that of As benes, and the flowers smel so sweetlie that if Epicurus the Master of Pleasure were here, doubt. lesse he would wish either to be al nose to smel, or else al cies to delight his fight. Why then should not J wish my selfe now to be al togue, or at the least, that the togue which I have might be hard fro the Oriet to the Occident, from the Septentrion to the Meridian; yea that it might ascend from the lowest center of the earth vnto the highest circumference of the Emperick heaven, to invite al yong Nobles vnto this (neuer sufficientlie praised) Academie, as also Gods Angels to be their garde?

Chap. 9.

Of ayong Noble-mans Serving-men.

Laterch Thewing how yong Marcus Cicero was corrupted by Gorgias: ginethal Noble Parents to vnderståd that it is not the learned Cratippus, or the famous voiuerlitie of Athens, which is able to make their Sonne a good Scholler, if he have bad

Plutar.in Cicer

The first Booke.

Ptolam.quadrip.conft (.1. c.4.tex.31.

Servants about him. Gorgias wil doe more euil in an houre, then Cratippus can doe good in a month. And Athens wil not be lo profitable by example, as the pleasures there, wil be hurtful by perswasic. The Aftrologians make Mercurie to be the Planet of yong men, lo far as my judgment can collect, because that Planet is good or bad'as he is in conjunction with another: So yong Nobles follow often times the vitious perswasions of their Servants rather then the Tutors good precepts: and shew themselves like to those who are about them. In Plantus & Terence you fhal see almost in euerie Commedie, that the wicked inticements of Geta, Danns, Phormio, Gnato, and fuch lewd feruants, have had greater credit at their young Masters hands; then honest Parmeno's councels; yea among our selues yet, there remaine many Geta's but few Parmeno's. wherefore seeing a young Noble-ma befides his Tutor, hath neede of Servants to attend him, as a sicke mã must have others, besides the Physition, I wil councel al fathers to send with their Son, some honest, and discreet man that is neither flatterer, gamester, or otherwise vitioussie giuen. I woulde haue him fuch a one, as his grauity and good example, may be powerful in his Masters heart; and make himselfe to be respected by his good councels. It skils not much whether he bee learned or no : for Cicero writeth'of one Curio, and I can witnes my lelfe of one with Sir Iohn Harrington, who can neither write nor read, yet by his speeches, example, and good aduite is verie profitable to that young Noble-man, as al men know that know them both. This honest man should

Epift ad.fam.

concur with the Tutor in forming of the young Noble-mans manners; having both one intention, albeit they vie feueral meanes in attaining therto; either of them must labour to commende the others doings before the young Gentleman, & to maintaine one anothers authority, without crafty emulatio oriealousie, that one should be more in the Parents favor the the other, or more respected of the Son: whatsoever the one faith, the other must allow of, if he be preset, or otherwise if he heare of it in the Gentlemans presence. If they disagree within themselues, the one wil hinder the other. But if anie thing be amisle, & that the one milliketh the others proceedings, I advile them both that the one admonish the other kindly & freindlie, when they are apart by theselues. In so doing their charge shal prosper and they shal have honour of al'men; a recompence of the honorable Parents, and for ever they that winne the young Noble mans fauour and kindnes.

Thus agreed Seneca and Burrus in the education of Nero as Cornelius Tacitus testifieth in the descrip- Cor. Tacis. tion of Nero's institution. The like shal one day be recorded in our Brittaine Cronicle of the fweet harmonie and brotherlie agreement betwixt M' Newton Tutor and S' David Murray in the Institution of our Noble Prince Henry: it is manifest enough how this godlie Knight oblerueth inviolablie, the old Perfia custome, euerie morning in laying vnto his Highnes, surge Princeps, at que cura, que te curare voluit Mesoromas des. Arise Prince and doe those thinges which the great God hath ordained you to doe, and dif-

charge

chargeth the dutie of Philipps Courtier in faing HoMo Es Hanrica.

As for such as attend our yong Noble man in his Chamber, I with them also to be wile, faithful, diliget and of modest behauiour, both in words, and action:

--- Homini serno, suos

Domitos habere oportet oculos, & manus, Orationemg.

Take heed to a companie of Thrafoe's and flattering fellowes, who like the Harpyes about Phyneus table, study only how to smooth a yong Gentleman in his humors. Such men are verie pernitious, because they maie foone corrupt youth in the mornings or evenings, at dinner or at suppersand where the Tutor cannot alwaies be present: they maie alienate the yong Noble mans minde from his Tutor, or the honest man whom I maie cal pur se-bearer, because J wouldhaue him to keep the purie, and to haue a care of his Mafters cloathes, & other necessaries. Wherfore the Parents shal doe wel in my judgmet, if they command thele to respect their Sonnes Tutor, and obay him, as one who supplieth their place, &that by no meanes they meddle to be Censures of his acti os and diligence. And so admonishing the rest of his Jnferior fervants to doe the like, and to abstaine from drunkennesse, whoredome, swearing, & blasphemy, that they avoid four ilitie and baudie talke, and diffolute laughing, cheifly in their Masters presence: that they be verie carful in their offices, and to atted their Master when he goeth abroad.

Plass Miles. Gloris

En.3.

Chapio.

Chap. 10.

Of the Fathers allowance for his Sonnes maintenance.

Afar amongst manie other Judicious observations in his French warres, registred an ancient custome of the Gaules at that time, which is worthy to be noted and followed of al Noble Fathers especiallie Childre (faith he) never came in their fathers fight, unto the time they begato beare armes. As if he would inferre&commer of that place; That Fathers should bee most louing & careful of their sonnes, when they grow vnto mens estate, in raising & aduancing their sonnes fortune. At that time they should helpe them most and shew themselves men. Before while your Sonnes were little, young, weake, & that they could not enterprise anie thing for themselves: your affection was natural, and common with other living creatures, but now when you fet to your shoulder, or lend your hand to fet them forward in the world; it is a token that you are a man, & that your loue is reasonable.My councel is therfore (Noble Fathers,) that you denie not a sufficient and honourable allowance for your sonnes maintenance now whe he beginneth to manifest these reasonable faculties of his soul, which laie involved in his childhood. Now as he groweth in veeres & commeth either to ferue his Noble Prince, or to go abroad to some other Vniversitie: so should your fatherly affection encreale: you must joine Na-

Inl.Cafar. 6, in moribus Gallorum. Humane voice, this or such like better exhortatio & encouragemet. Deare Sonne if thou shew thy selfe diligent in the Schooles of Vertue and good Learning, & willing to maintaine that honorable ranke which thou hast received of me, & my Ancestors, I will spare no cost for thy preferment and instruction, according to my abilitie & meanes. For alas, how manie brave and Noble spirits have I seene remaine al their life time surking & hiding themselves in the middest of the base multitude, and in the end die in Ignorance, for lacke of an honest allowance besitting their qualitie!

Haud facile emergunt quorum virtutibus obstat

Res angusta domi.

And which is more pittiful, how many gallant young gentlemen of good houses, maie I saie to have both seene and heard of, who by their Fathers wretchednes, have beene forced, to provide for their necessaries themselves, by al meanes what soever, either law ful or vnlawful!

Vnde habeat quarit nemo, sed oportet habere.
Who will not condene of Iniustice an olde crazed sinew-shruke father, sitting with one foot in the graue, & the other in the Chimney corner, to hoord up like an old Euglio, or els spend prodigallie so much goods himselfe alone, as may suffice for the main tenance of al his children? This is the cause that manie Sons expect dailie for their fathers death.

Would you then fathers be beloued of your Sons, and that they shoulde not with for your death? (albeit such an horrible and detestable wish can no wise,

Junen.3.

iustly

of them in furnishing and allowing them, as much as you are able commodiously, without hurting your selves, according to your degree and qualitie, their age, and the place where they remaine, rather then by churlishnes, frowning, and niggardnes.

Liberalitate liberos

Retinere satius esse credo quam metu.

Affure your selfe that Vertue, sufficiency, wis dome and Reason shal ever worke a greater respect and honour towards you, in your Sonnes hart and eies then al the sharp and niggard dealing, that you can deuise against them.

Errat longe me à quidem sent entià, Qui imperium credat granius esse aut stabilius Vi quod fit quam illud quod amicitià iungitur.

Yee that are venerable Fathers neuer thinke that your Sonns, for whose vertuous education yee haue beene thus careful, can euer contemne, or misprise you, be yee neuer so feeble and decrepit. They have learned, and still wil retaine in memorie for a Patterne to imitate, that the ancient Romans respected the verie dumbe and senseles Pictures of their honorable Fathers in their galleries; and as yet continue to reuerence the old Reliques and asses of their rotte bones.

But what shal I think or saie of some Fathers Indiscretion, who after their death leave their Sonns in a greater miserie then before, (not that they wasted all themselves as manie vnthrifts doe) but in leaving their wives ful poore to dispose of their goods and

Terens Adelph. All. 1 fc.1.

Ibid.

Lands

Lands at their pleafure. Ah poore Gentleman!.

He is out of the pan into the fire. It is verie dangerous to fal vnder woemens Iudgment, which commonly is vniust and fantasticall; for what vnrulie appetite, and distasted relish or strange longings they had when they were with child, the fame have they at al times in their minds: they are commonlie feene to affect the weakest, simplest, and most abiect, as appeares by maie exaples both in holie & prophane writings: because their Judgmet is so weak, that they canot imbrace who they ought, they follow their natural inclination, which is grounded vpon a verie sandie and slipperie foundation; as we maie perceaue by manie Mothers, that have noe pittie, to wrest the pappout of their owne childrens tender mouth, and to leave them, crving and sprauling for help, onlie to gaine a little monie. This indifcretio of Fathers is the cause that manie Mothers curse their childre, make our youg Lords and Lairds To begin their first war up. o their Mother. Wherfore to remedie this heavie & pitiful effect herafter, my aduise is that husbadsleaue their wines to much of their linings, as copetentlie& largely may maintaine their estate, according to the qualitie of their house & age:and for the rest to leaue it a mongst his children, according to the laws of the Country where they are borne, hoping that they will have more wit, reason, and discretion (if they bee offul yeeres) then their wives; confidering the weak. nesse of their fex. But if the children be in their minoritie, there is some shewe of reason that the mothers thould have the administratio of the childrens goods

Rex. Bar slap. 46.3.

vntil

vntil they come to full age themselves, to have the managing thereof by the Lawes of the Country; yea if there bee not sufficient goods for both Mother and children: they should rather lacke then shee; because neede and want is much more vnseemelie & difficult for woemen to endure then me.

To end then this duetie of a Father, & to keepe his bones from curfing either by his wife or children : as allo to faue the Sonnes from their Mothers curle: & lastly the Lawyers from mony, and the whole house from decaie; my opinion is, that the best distribution of goods is, when you die, to distribute them according to the custome of the Country. The Laws have thought better vpon them then you : your goods are not properlie your owne: fince without your aduile in particular, they are ordained by a Civil profcriptio to certaine successours. And albeit your libertie be somewhat extended, I thinke it verie Iniustice to deprine & debar one of that right which Fortune hath alorred him, and the common Lawes of the Coutrie have called him vnto:except there be an evident reafon and cause to the contrarie. What can be more vniust then to make a man loose the benefit of his whole life, for one mistaking, or an ill word, & to suffer one fault to weigh down twentie yeeres good fervise ? Happy he that at this last passage is readie to footh and applaude their will: The newest and latest action transporteth, not the best and most frequent offices, but the freshest and instant worke the deede. They play with their wils and testaments, as with apples and rods, with children; to gratifie or chastise e-

F

uerie

uerie action of theirs, who pretend any interest there vnto: It is a matter of greater consequence then at euerie minut of an houre to be varied and changed. Wise men resolue themselves once for al, ever respecting reason and publike observance before all particular considerations.

Take this not onlie to bee my aduile, but also the wise law-givers answering his Citizens. Why then saie they (in your name) perceiving our ende to approach, shal we not dispose of that which is our own, to whom & how it pleaseth vs? Oh God what cruelty is this, that it shal not be elawfull for vs to give more or lesse, according to our fantasses, to such as have served vs, and taken paines with vs in our sicknesses, in our age, and in our business. To whom the Lawgiver answereth in this manner.

Plato II, de to gibns. My friends (faith he) who doubtle se shortly shall die, it is a hard matter for you both to know your selves, and what is yours according to the Delphick In scription. As for me, who am the maker of your Lawes; I am of opinio that neither your selves are your owne, nor that whick you possessed and both you and your goods past, and to come, belong to your familie: & moreover both your familie and goods are the common wealths. Wherefore least anie flatterer, either in your age, or intime of sicknes; or anie other passen shoulde unadvised ie induce you to make anie unlawful convayance, or uniust Will and Testament, I willooke to you, and keepe you from it. But having an especiall respect both to the universall interest of your Cittie, and particular state of your houses; I will establish lawes, and by reasonmake you per-

Of Noble Institution.

ceine and confese, that a particular commoditie ought to yeelde a publike benefit. Followe that course meerely wherto humane necessity doth calyou. To me it belongeth, who have no more regard to one thing then to another, or who as much as Icantake care for the general; to have a regardful respect of that which you leave be
binde you.

THE



TO THE RIGHT WORTHY M'. Adam Nevvton Tutor to Prince HENRIES Excellencie;

ANDTO

of Yorke his Grace

Its in aduising Tutors of their Dutie, least ishould be thought vnaduised in my owne--iple semipaganus

Ad sacra vatu carme affero nostru. I offer this book in particular, (accord-

ing to the ancient custome of Ægypt) as unto the two most skilful and indicious Censors of this Art. I present it, as Apelles and Policletus did their pictures images, holding the pincel and pincers as yet in myhad. to add, change, or clsp away what you sudg expedient, Your @ or A shalbe an advestisment to me not to faile hereafter in the like case; as your approbation may bee an incouragment to attempt some higher disseing, wherby I maje better testissie my zeale towards those, of whom you merit to be esteemed as Homer was of King Ptolomic and Frontinus the Philosopher of M. Antonius the Emperour.

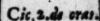
Yours ever in duty as Somtimes Imitatour.

1. C.



THE SECOND BOOKE OF Noble Institution, advising Tutors of their dutie.

The Summarie.





Ajus Lucilius was wont to saie, that hee woulde the things hee wrot should be read neither of the worst learned, nor the best for that the one sort coulde not understand him, the other happily might see more then hee of himselfe. Verilie, I have not

that double care of Lucilius, hecause all my advises are attempted onlie in the behalfe of the vulcarned: yet is my sear on the other part by so much the more exceeding his, that I acknowledge my writings far inferiour vuto his. But how soeuer, not searing to abide the censure of the learned who have judgement, and therefore can; and reason, and therefore wil equallic accept, and accordingly allow of this my affection towardes those vulkilfull Tutors, whome I wish here to consider their office, and how they are fathers of the minde: & so should proceede with as great di.

tib.prec.

ligence 1. in Forming. 2. Reforming. 3. Confirming the three faculties thereof: as the natural father should be in discharging his threefolde dutie concerning the Pupils bodie. These are three partes of a Tutors vocation, and shalbe the three principal pointes of my adusse in this booke, after I have shewed him how he should know his Pupils Nature, that he may teach him accordingly.

Chapt. I.

How a Tutor should know, and wse his Pupils Nature.

Plut de Educ.

A skilful Husbandman, vnto whom Plut arch compareth the Tutor, cosidereth euer first the Nature of his soile, before he sow his seed:

Cie.ad Brus. Aeliä.var.hift 1.7. Naz Epift.ad Eudoz. Which maketh me aduile Tutors first to doe the sae, as was commanded vnto the Thebans & Lacademonians by Lycurgus his cruel lawes, in causing those who were borne blind, crooked, or with anie bodilie impersection to be sung headlong downe the Hill Targeta, as children marked of God and Nature to be pernitious against the Como wealth if they had bin nourished. This made Plate also who was more pitiful then Lycurgus) councel his citizens to put such children out of the Cittie to be nourished, & to debarre them for ever from bearing anie office in the state. The Indians in like manner vsed to preset their children of two monthes old vnto the publike viewe

Pluo.in Rep.1

Ovied in histor

of al men, either to be throwne into the wildernes if they had bin mishapen, or otherwise to be nourished. And as I suppose this day in Germanie boyes are mocked by their companions when they goe first to the Schoole, of purpose to trie their disposition, and howe their nature is inclined. Yea the Turkes discipline exceedeth all lawes and Institutions recited, & al others that ever I have hard, or read of. For in Co-stantinople you maie see an innumerable companie of young boyes called Ama soglants or childre of the Tribe diligentise cossidered by the most expert Massers of al Arts, liberal, and illiberal vnto whom ever rie one is recommended, according as his nature inclineth and leadeth him; having their choise of all things to trie them by.

But I fee no real owhy our young Nobles should be thus vied; they are borne to command, and must learne to doe it, albeit perhaps their natural instinct leadeth them more to loe Mechanical trade. Wherfore my aduile is, that the Tutor labour to instruct& teach the howloeuer their nature be otherwise the to learne. This is most sure, by reason their tender & young inclination is so vncertaine, that me thinks it very difficil for anie man to giue anie solide and vnfallible judgmet:as therof: it is euid e t by Cim o & Themistocles & a thousand others, who proued other men, then they appeared boyes. There is nothing fo variable and hid, as both mans and childs nature, which oftentimes like the floud of Europus & Alpha u runing vnder the ground breaketh forth contrary to our expectation, and when we are least, awares.

Plut in The.

Therfore I would have them presented vnto Socrates his mirour, and if they be faire of body to dresse
their minds therto: otherwise to make the perfection of the minde by vertue, perfect the impersection
of the bodie, as Socrates did in himselfe.

Plato lib. 7.de Repub.

ic.I.de. orat.

If your young Pupil appeare to be of a dul and fomwhat hardingine (with Platoes permission who in his 7. booke attributeth formich vnto his 7. tokens of a good wit) you shal not be discouraged and refuse to teach him, as Apollonius master of Mabanda vied to doe at the first. Think that by your paines, diligence, and skilfulnes in right lie instructing him to make him profit. For you fee that of rough & knotty wood wel handled, and wrought with the wood, as it should bee, is made the fairest image for pleasure, & most durable for profic in like maner hard wits albeit they be hard to conceaue, yet they are fure to retaine; they are painful without wearines, constant without new fanglenes, and attentive without wavering, to that they attaine to that perfectnes of wife. dome and learning oftentimes, that men may wounder: as for example Cleanthes was accounted offo dul and lumpish wit, that noe Master would admitt him vnto his Schoole, which moued the young man to studie so diligentlie, that after he deserved and got vnto himselfe the name of seconde Hercules in learning. Xenocrates also was thought verie rude & vnapt for the studie of Morall & Natural Philosophy, yet became under Platoes disciplnie on of the greatest Philosophers of his age; and by his precepts. he made Polemon who was a young ma of a most dif-

Cic.lib.de fato

folute

folute and lewd life, to be accounted the best Gouernour, that ever ruled in Athens. Despaire not then, nor be not afraid at young Gentlemens dumpish dispolitio in the beginning, but instruct the with a plealant countenace, Obest plerung, ijs qui discere volut,

authoritas corum qui docent.

For we lee by the historie of Furius Cresinus that the most steril and barren feilds wel laboured, will bring forth plentie of good corne, when feed fowen in'euil tilled ground taketh noe root and may onlie spring vp vnprofitable reeds emptie of al granes; whervnto I maie compare those Natures of young men, who are verie quick, & that shoot forth al their vertue before haruest, or the due season, & growe to no greater maturitie then the Almond Tree.

They are old men in their childhood, and children in their oldage, as it is reported of Hermogenes the sophister. They are wonders to looke vnto in long

coates, but as they grow in age:

Seges eludet me ßem fallacibus herbis.

You shal heare their tongues ever pratting, and verie wifely as appeareth, but yet with fmall judgement. Wherefore my adulte is , you vie them verie gently: for hee that woulde have a Rose, or a Violet to smel sweetly, he must not crush them in his hands, or burn them in the fire. These would have somewhat greater libertie then others.

By a double conjunction (as it were) of their two Natures togither, there are two other fortes of wits between them, which are both very apt to Learning. And aboue them all foure, I maie affirme there is one

Pli.nas. 18,6.

7dem, 25 ,16 .

S.Fr.B. Advac ment of Learning.

like a Quinteffence, aboue the foure elements, which containeth such wits, as appeare not to bee taught or informed by men, but infused by God; they are able in the twinkling of an cie, at the first motion to conceine, invent, and retaine althings most accuratly. Of fuch wits I have never read, seene, or heard of one comparable to the Kings Maicfty, who by the finenes of his vnderstanding moueth the learnedst men both to thinke and write with Plato, that all our knowledge is but Remembrance. He standerh inuested with that triplicitie, which in great veneration was ascribed to ancient Hermes, the power and fortune of a King, the knowledge and illumination of a Prieft, and the Learning and vniuerfalitie of a Philosopher. These are the special forts of Natures to bee considered in a Scholler: for Bodins subtile and curious search after Vitru. vius his Imitation, and the Aftrologians pretty divifions, according to the predominances of Planets, i. or yet those wisest fort of Relations, which the Italians make touching Conclaves of Cardinals, are not for this purpose: therefore I omit them, wishing the Tutor to observe the discovering fignes of his Pupils

Quint inft . 1.3

Natures best by play, thinking that children cannot dissemble. Democretus judged of Protagores aptnesse for Philosophie by his knitting of a fagot in Geometrical proportion, and so of a common Porter made him a rare Philosopher; who judged after of his owne Schollers by Physiognomie but me thinks a wife Tutor shall easilie perceive his Pupils nature by his fre-

quent

Quent conversation, & will instruct him accordinglie Wherefore to come to our first point of duty to Informe our Pulpils Judgement, I will only wish the Tutor to hide his owne disposition from his Scholler, as carefully as I coucel him to discover his. In my opinion there can appeare no greater wisedome, pollicie, and vertue in a Tutor, then to behave himselfe in such a continual frame, that his Pupil although he bee of never so pregnant a wit, shal not be able to knowe his disposition: for many children having once found out the smel of their Masters soote, will cast and give the selves vnto such pecuish shifting pathes, that it wil be verie difficil to retire them.

Chapt. 2.

Of Informing the judgemet.

Seing the principal end & chiefe scope of all teaching tendeth to make Pulpils godlie & wise, yee should endeuour your selues to follow the easiest & straightest way to attaine soonest vnto your intetion: which is by Informing the Indgement sirst. (according to the indgement of all wise men) For the Syracusians the Spart by ans, and people of Locais disinherited their children, if they were not able, at twelve yeeres of age to render good reason, wherefore they loved and desired one thing more then another: why they were Gracians, and not Barbarians: why they were borne free men and not slaves: they knew that the judgement of man is capable of al things, visible, in-

visible.

Ariff.de ani

Scal. exer.

visible, vniuersal, particular, sensible and insensible. The Iudgment, as Epicharmus, Pythagoras his Scholler said, heareth, seeth, worketh, segouerneth althings without the which man is dease, dead, and blinde. In telle stusest omnia; and to mount somwhat higher, it maie be called a liuelie image of God, a drop of immortal substance, an heauenlie beame, by the which we have Parentage with God. While then should not we be careful to instruct it sirst? But as it is hard for man to comprehed the Name & essence of his spirit, where of the judgment is the most excellent sacultie: so is it to anie man to reckon al the precepts requisite in this Institution. Wherfore I submit these sew, vnto your best consideration without farther Preface.

First of al a Tutor should aske oftentimes of his! Pu pil manie questions; he should cause him to speake, & tel his opinion at al occasions, of eueric subject.

That which we knowe a right & properlie is withour booke, and we may dispose of it at our pleasure.
Wherfore a Tutor should rather pardon his Scholler, for not learning by hart, 7. or 8. lines; then for not
iudging wel of anie matter. So then hee must awaken and sturr vp his wit by frequent demandes, making
him to expresse his mind first, otherwaies he lendeth
onlie a deafe eare & thinketh himselfe not of the sett.

After he hath given his opinion first, presse & vrge him for the reason of his judgmet, to the end he speak not rashlie and vnaduiledlie: & to incourage him the more, afford it some praise, how ever it be. Socrates was the first inventor & diliget practiler of this forme of Institution, which our Saujour vsed in Instructing

Plas. Mas b. 16. 22 Luk, 10.24.

his

his Disciples. I would not that the questions shoulde be of his Lesson only, but of euerie thing euen of matters of little importance, and of trifles, according to his age: for the workes and operations of ludgement confist not only in grave and high affaires, but to esteeme and resolue Justly & rightly whatsoeuer thing it be. Aftiages in Xenopho calleth Cyrus to an accompt of his last lesson by this question. A great lad, (faith he) baning a little coate gane it unto on of his companions, who was of a leser stature, that had a big coate, which be toke from him, having alked his judgment herein, Cyrus answered, that the matter went wel after that fashion, and that both seemed to be better fitted so: his instructour did chide him for considering onlie that which was fitting, and not that which was equal and just, as he should have done. So that it is not sufficiet simplie to tel them the English of their lesson or to cause them to learne it by hart, but their Judgment would be essaied at al encounters. As when they shall learne that Cato killed himfelfe at Vtick: and that Brutus and Cassus were the authors of Casars death: I would heare their judgmet, if they did al wel or not; if they deserved wel or not of their Country for lo doing: it they did with wildome, prudence, luftice, & valour, wherin they did wel, and wherin euil.

Because he who asketh nothing knoweth as little, you should also fashion him to an honest curiositie to know althings, and that he lay his eies about him, to consider what is done, that nothing maie be done or said without his judgment, at the least privatile, in his

Xenoph.Cyr.1.

owne mindsyet with this caution that he never put to great trust and considence in his own wit: for whe he hath once a good conceit & opinio of his own ludg met, yours wil be litle regarded. Let him be familiar somtimes with the meanest trads-men: asking of eueric one according to their trade,

Propert.lib.4.

Que tellus sit lenta zelu, que putris ab estu. Ventus in Italiam quis bene vela ferat.

He may learne somewhat, (if he can make his profit) of the least soot-boy that goeth by the way. There
is no feild so barren, but there may so m thing be reaped; which made the musician send his Schollers to
heare a bad plaier, to avoid his faults and wrong cadences. But in no case he must be permitted to entertaine his owne thoughts with anie solitary pensiuenes, by reason a child not having sufficient good
stuff to entertaine his minde withal, he seedeth it
with vanitie. Therfore ever keep him exercised imploid in one good thing or other, whereby he maie
profit.

Chap. 3.

Of reforming the Imagination, and the Pupils Opinion.

Part of Tu tors duty. I Magination followeth next in order to be rectified and guided by the understanding, whervato by the help of our flue external senses, and our inward common sense, named phantasia it representeth al things to recease judgment, and after approbation, to be committed vnto the Memorie's custodie, vntil

thetime our judge cal for them. Imaginatio worketh

maruailous effects; as the Changing of the sexe in Lucius Cossitius, altered from a womáto be a man at the day of her marriage: It maketh the dube to speak, as Crasus his Sonne: wise men sooles, as it did Gallus Vibius who becae a soole in studying to find out the essence of sollie. And this is it that cause the commo people to beleeue so manie salse miracles. Yea in it Opinio is lodged, which (as al mê know) is the mother of al mischeifs, & cosusos, & that may be tearmed verie propersie the guide of sooles, as Reason is the conductor of wise men. Opinione sapiùs quam re laboramus. For is we knewe the being of things, as

they are indeed; the veritie which is vniforme, & neuer; but on, should be imbraced of al the world alike.

But seeing there is so great a varietie of opinions throughout the world; my opinion is here that askilful Tutor should frame and mould his Pupils Imagi-

Plin.7.4.

Arift mesaph.

to make him vniuerfal, in representing vnto him in his verie childhood, the catholike Countenance of Nature, that al the world may be his book. The finest and most Noble spirits are vniversal and most free: by this manner the imagination having before conteplated al things, admireth no thinge, which is the highest point of wisdome. As Socrates being asked

what countrie man he was, answered wiselie, of the

world: he said not of Athens: his Imaginatio was further scattered, imbracing the vniuerse, as it were kis City, exteding his acquaintace, his society, & affectio

H 2

voto

The Jecond Booke

vnto al mankinde: whereas ignorant men are as it were heap't vp into themselves having no longerprospect then their owne noles. When it raineth aboue their heads, they thinke it doeth fo through al the hemisphere: when the plague is in their towne, they thinke that the wrath of God is powred out against al mankinde, & that Dooel-day is the morrow. O the weaknes of mens minds, to thinke that al the world liveth, beleeueth, faith, doth and dyeth, as we doe in our own countrie! As manie men rashlie and vnadvisedlie'doe, thinking their owne countrie fashions the onlie rule and square of all civilitie and honestie, in condemning other countrie fashions different from their owne, as barbarous. Wise me are more wary what they indge, and take better heed, vnto that they will veter : yet I wold not have your Pupils to light of beliefe, because they that beleeve cafily chage their opinios as quicklie, especially in youth, whose humors are in perpetual motio. Therfore I hold Solons IN equid nimis to bee the best rule of Imagination and Opinion.

Terent Andr.

Chapt. 4.

Of Catechifing.

In respect that Conscience and VVill are necessaries consequences of the two faculties premitted; who will justly blame me for giving my aduise, how a Tutor should informe his pupils minde towards God, & his young childish manners before I passe vnto the Memorie Humane sciences for the most part require

that

that the pupils Indgement be almost solide & perfects but he cannot begin too soone to be raught Godlines: he should be catechiled in his Nurses armes, that he may fuck in with her milkprecepts of Pietie, which he should practife al his life after. As hee beginneth then to move these foresaide faculties, teach him that it is God, who by his almighty hand made him, that brought him into this world and preservethhim, and that be-Stoweth all things which be bath upon him. Make him to feare and tremble, when he hall thinke or heare of his infinite Maiestie, and therfore should with al awful reverence both begin and ende the daie with reciting the first rudiments of Religion, as the Lords praier, the Articles of faith and the Decalogue; neither shoulde hee euer eate or sleepe without due acknowledgement of his Creators goodnes, fo that the verie howers and time, maie put him in remembrance to ferue God al his life. As he groweth in yeeres, so let his instructios increase: cause him to read diligerly one or two Chapters of the Bible cuerie morning, and at night going to bed.

For the will, if you be of my minde, next vnto God forme it to Reverence his Soveraigne, as the livelie I-mage of God vpon Earth, that in his manhoode hee maie prooue a loyal subject, and an louing citizen vnto his countrey. This brieflie for the first principles of teligion which shallerue for a sure ground of his maners, and al his Learning hereafter, without the which al you can teach him is hurtful, rather then profitable

either for himlelfe, or others.

Chap.

5.

Chapt. 5.

Offashioning bu Manners.

S Chiron nourished his pupil Achilles with bloud & marrow of Lyons, to make him have a ftrong and frout fromacke: fo al Tutors shoulde feede schollers with the verie marrow, and substance of Philosophy, to make them truelie and firmelie honest me. Words or languages are not able to doe it, but the practife of the precepts. It is nothing to make a scholler congrow in Latine and Greeke, & to fuffer his maners to be out of al rule: when he readeth in his humanities of the continencie, valour, and Eloquence of Alexander, Cafar, & Scipio; he must thinke them, as so manie patternes sympathising with his own minde,& that hee will rather imitate their perfections with his hands, then heare them with his cares. Sophistes the oratour was banished publikely out of Athens for teaching his schollers more to speak wel, then live wel. Wherefore you shoulde not delaie while your Pupil come to his Logicke , to teach him to discerne truth from false, good from evill, but even when he is in his Nurses lap, according to Agesilam his councel, who inuited Xenophon for this cause to send his children to Sparta, not to learne Rhetoricke, or Logicke, but the best science in the world, which is to know e howe to obay, and to haue skil how to commande. Al Learning is nothing if it be not founded vpon vertue. Fit mox exigni pretij perdit g, nitorem

Arift.1. Top.s.11.

Ipfa

Ipfa fuum quoties vitiorum facibus oblita Induit informes vultus; feu fordet laspis In putri dimer faluto : fen Phabus ab atrà Obductus nebula.

Teach the your noble Pupil without delay to loue vertue, noblely, ingenuouslie, like an honest man, not balelie, or for anie other consideration then for loue of Vertue her selfe . Frame him to accommodate himselfe when he shalbe of age, vnto alkinde of honest fashions, what soeuer company he be in

Omnis Aristippum decuit color & status, & res.

To be free from alkinde of strangues and particular Hor. 1.09.17. humors, as enemies of couerfatio. For who would not maruel at Demophons complexion, who swet in the shaddow, and trembled for cold in the Sunne? As Germanieus could not endure ether to fee or heare the crowing of a Cocke. There is perhaps some occulte proprietie in al thele things, which may easily bee hel-

ped(in my opinion) if they be taken in time.

Let him learne to be able to do al things; yea sometimes to vie excesse if need require, &that hee can abstaine, not for lacke of force, and skil, but that hee wil not docit. Multum interest verum quis peccare nolit, an nesciat. The Philosophers themselves founde fault with Calisthenes, for loofing Alexander the Great his fauour, who was his Master, in refusing to drinke his pledge. Sundrie haue bin in great danger of their lines, chieffie in Germaine, and Dutebland, for lacke of this abilitie and precept. Wherfore traine vp & frame him to imitate Alcibiades his marvailous nature and constitution, who could transforme himselfe to easilie

without hurt of his health to alfashions where hee came, somtimes exceeding the riotousnes of the Persians, sotimes submitting himselfe vnto the austeritie and frugalitie of the Lacedamonians, shewing himselfe as much reformed in Sparta, as voluptuous in sonia.

Mirabor, vite vsa si conuer sa decebit.

Withal Iwould have him modest in al his doings & saiings, not contending and disputing with everie man,
vpō everie light subject, but in cosidering time, place,
and persons, with whom he hath to doe, to answere soberlie, as the Romäs gave their indgemet by this word,
ita videtur, it appeareth so to mesor in propositing his
question with submission, if the perso be his superiour,
either in ranke, age, or learning; there is a Desorum to
be observed alwaies. Away with imperious, affirmative, and resolute words.

Moreouer as you are careful to teach him good manners, to be as circumspect to keep him from enill and bad fashions, as lying, swearing, blaspheming, & speaking of scurrill talke, as foole, knaue, rogue, & such like; if the hart be tender the tongue cannot be rough.

Nether luffer him to hurt either man or beast, albeit manie mothers delight to see their some beat a boy
or a sellow, that dares not strick againe, or desed himself, thinking al such deeds true signs of a Martial courage; when certainelie they are the very beginnings &
assured tokens of crueltie, oppression, and tyrany.

Nor shal you winck at his little coulening tricks, albeit his Mother accounteth him of a fine wir, and of a good subtile ingine, when she heareth that he hath

coulen

Horas, ibid.

consened his companion: when indeed they are infallible signes of Treason: to cloake and excuse his sault, ether by the tendernes of his yeares, or by the smalnes of the matter, it is impossible. For it is nature that shew eth it self more plainly the yoger he is, seeing he canot dissole well & this is a sure coclusio, if he couse for pins doubtles he wil do it for crownes.

Embolden him against a soolish shamefastnes in hanging downe of his head, and blushing at everic light word, which maketh him assonished at every grave countenance and sharp word that is spoken. It is natural vnto manie, but yet (after my aduise) it should be amended and changed into an honest and comely sourthenes. I meane not that bashfulnes, which the Latins cal vericundia, and Socrates taught his Schollers, and Terence commendeth in Pamphilus, as we do in evericy youth for a token of modesty; but I vnderstad the Grecian Amaia, which made Antipater of Casandrie dye miserably: for being invited by Demetrius to supper, whom he had invited first, he was as hamed to shew that he mistrusted him and to refuse, albeit hee knewe it was present death for him if he came, as it was.

Observe that he vie noe affectation in his speech, in his countenance or behaviour, in his going, in the carriage of his body, in his cloathes, or in any other thing:

ai affect ation is but vanitie and pride.

Aboue althings take heed he bee not wilful, cholaricke, and dispightful in his childhood, for this cause let him neuer have anie thing for his spightfull teares, and for his anger, to teach him that althose meanes are naught, vnprofitable, and filthy. There is nothing that Claud.in 4. Ho

confolatu.

fpoileth many a wel natured child more, the in giuing him alhis wil when he weepeth. The best and surest precept of vertuous and good manners is, when the Tutor himselfe sheweth a good exaple vnto his Pupil:

non sic inflectere sensus Humanos edicta valent, quam visa regentis.

The Ephores of Sparta, hearing a dissolute fellow propose vnto the people a profitable and good aduise, commanded him presently to keep silence, that an honest man, might be the Proponer, and haue the praise of the invention thereof: they knew that faire discourfes of vertue are naught if the speakers life be not correspondent and conformable. Beware therfore Tutor, that you point not out the way to your Pupil, like the images of Mercury that stand by the high way side, & neuer moue theselues out of their place: nether think to escape blame with Cassiodorus his damnable excuse Follow my doctrine and not my maners, or that another mas faults maketh a ma to be awares, & not a follower. When I read amongst the anciet writers that on hath done those things which he wrot, I beleeve him more then one, who hath spoken only: as I thinke Brutus was more likelie by his writings to free a citty from tyrany then Cicero, and while I compare Tullyes and Senecas workes, against the menaces of death, I beleeve the last best, for I thinke the first would resolue a doe that, wherin he is not fully resoluted So loone as I heare of any amog our selues now adays that hath writte of Vertue& Honestie, I presetly inquire what he is, & how he liueth, what is his couerfation.

Quiscalum terris non misceat & mare calo,

Tuven.2.

Sifur displiceat Verri, homicida Miloni?

Chap. 6.

Of admonishing, and correcting of faults.

Olumella counseleth his husband-ma, to beware that he fall not rather the that he should bethink himselfe how to amend his fault after it is made; fo I wish the Tutor rather to prevent and foresee, that his Pupil commit no offence in his manners, then that he should correct him after: yet seeing there is noe na ture so wel disposed, but at some time or other it maie fayle .- - guandog, bonus dormitat Homerus, the next best is to let him see his own offence, & with meeknes and gentlenes correct him that he may take heed, least he fale into the like hereafter. Jniurious & vpbrayding words are proper for varlets, as stroaks are only for brut beafts. When gentle spirits are thus imperiously dealt with, they curse both manners, learning, and Tutor, & converts that which David calleth a precious balme, and Salomon an ornament of fine gold, into bitter wormewood. Haue euer a regard therfore vino time and place, in al your admonitions.

Temporibus medicina valet: data tempore prosunt, Ovid. I dereme

Et data non apto tempore vina nocent.

To admonish him in time of great mirth, that were to trouble the feast; as to reproue him in time of great griefe, and when he is forrie for his fault, that were more the office of a foe then of a friende :comfort him rather. For even as hony which is fweet of his owne na- Plus in Phoeis

Columel. de Ruftic.13.1.

Pfal.41. Prou. 25.12.

ture, engendreth greefe and paine being applied to parts infected, so doe good adminitions provoke the more such as are in miserie, if they bee not well sweetned and min-

gled with consolation.

But while you woulde thun this extremity of grieuing him, beware yee fall not into the other, which is worse, by feeding his humours, giving him free libertie for feare to displease him; like a man who suffereth one to bee drowned, because he wil not pullim out of the water by the haire of the head, fearing to hurt him, or because yee thinke your preferment is marred, if he be neuer so little discontented.

Sunt delictatamen quibus ignovisse velimus:

Na neg, chorda sonu reddit, que vult manu & mes. His admonition should be prinat in his chamber: for Pythagoras his vnskilfulnes in this point, made one of his Schollers hang himselfe, he was so ashamed to bee reproued openlie. And Plutarke thinketh that Alexander the great killed his owne deare friend Clitus; be. cause he reproued him before companie. Which maketh me condemne and disallow the imperious, peda. tike, and grim countenance of manie Tutors, who to thew their authoritie and power, haue euer their cies fixed upon their Schollers every where, and spare not for the least fault to reproue them, before what companie lo euer. He should haue an eie (I confesse) vpon his Pupil, but with fuch a dexteritie and close cariage, that the copanie perceive it not by anie meanes: to his Pupils actions wil be more free, & his admonitions of greater force'. For I wish euer a Tutor to beware that he abale not his Schollers courage: that he let flio fome

little

foras de Ars. Poet,

Plutar, in Alex.

little pertnes, which is excusable in that age, rather the he should make him dube, & as it were stupid, without life & senses. Yea in admonishing him vie these or such like words of your owne that shal be better. N. You for, get your selfe: whereon thinke you? This were more befitting for you to doe then that which you doe: There is a great differece between this thing which you have done, and that other. VV ho would saie that they were both done with one hand? And so foorth, beginning with some sharpe and quicke words, and ending with sweete exhortations to amende his fault the next time, and so continuing to entertaine him with saire speeches, and to goe forward with that which you have in hand.

This was Sarpedons fashion of admonition, & Catoes owne aduise, as likewise Quintilians, in wishing you to vie faire words and admonitions, without gal & bitternes. For stroaks, I wil no more remember them, in teaching a young Noble man, then Plato made mention of anie punishment in his Common wealth. It must be loue of vertue her selfe, honestie, and honour, that shal retaine our Pupil within the limits of wel doing, or els, the ouglines of sinne; the reproach of his friends, or the displeasure of his own minde. Where Reason & meeknes cannot worke, force and feare wil neuer preuaile.

I wil not greatly contende with publike Schoolemasters for beating, onlie I desire them to bee councelled and ruled with the booke, which they hold as much in their hands, as Cicero had it in his bosome, & that they preesse rather to aliure their Schollers by faire means, then to terrise them, as manie doe, in punishing oftner Nature, then they correct faults. Aboue our Pupils

Plus. in Cason Fab.lib. 7.

Terens. Adelph Act. 1, Sc. 1.

The second Booke.

Schoole.chamber, I would ever have Ioy, Lady Flora, and the three Graces painted as they were above Speusippus Schoole, that they may see their pleasure ioined with profit.

Chapt. 7.

Generalladvises to be observed in teaching.

Part of Ta tors duty.

Onfirmation of the Memorie resteth to bee confulted vpon in this last place, albeit commonlie it is accounted the first aud chiefest care of a Tutor to stuffe and fil it: yea fathers aime at nothing els then to have their fonnes head stored with Learning, without al respect of Judgement and Vertue. They are ever alking if their sonne hath learned much Greeke, and Latine, if he can write a faire hand; but whether hee bee growen better or wifer, not one word. Tutors thefelues labour and toile viuallie to garnish this facultie, which serueth most for Traffiquers, Pratlers, or liars; the weak nes whereof is not so hurtful as want of Indgement, or corruption of Opinion; yea it maketh men not to lie or to be ful of words, but to forget offeces which are committed against the . Therefore Themistocles wished rather the art of Oblivion, then of Memorie when this was offred vnto him; because hee remebredmany things which he would have forgotten, & could not forget those things which he would not have remembred. But to fatiffie al parets in this point allo, not by Simonides his Art, or in appointing places and pictures into Iulius Camillus his Theater, but by converfing with the mother of the

Plus in The-

Cic 3.de. oras.

Mules

Muses and digging downe into Anton. Sabellicus his treafure of al Disciplines and Arts; wishing al Tutors first to consider, that whatsoever thing they enterprise to teach, it be true & profitable : to obserue a good method in teaching, which is the most admirable and profirable thing in anie wife mans minde & worke that ca be; as Xenophon and Scaliger faie.

Begin at the principles, and passe through the middle sciences by little and little to attaine at last the de- Sed.9. gree of a Doctor: begin at facil to come vnto difficult things, at simple to attain vnto copoled matters. There is no good method kept in beginning at Logick, and Rhe torcike, and the rest of the Sciences, when hee hath not learned his Grammer, thinking to aduance the Pupil, when they put him back, in causing him to clime high-

er, then his wit can reach.

With a good order there should be ioined a plainnes of words; they should not vie such tearmes, as if they were talking with Numa's Ezeria, or Evandrus his Carmenta, as many doe, delighting thetelues with fuch Beotike Aenigmes, and Delphicke discourses, that Apollo himselfe could not vnderstande them. These Tutors would be recompenced with some old stampe of Janus or Saturnus his coine; to that mee thinkes it were better for them to follow Phavorinus his councel, in holding their peace (if they would not be vnderstood) then to incurre Augustus his reproofe, against Antonius & Tiberius. The duty of an Interpretor is to make plaine & facile those things which are obscure, and not to Imitate the chattering of birds, that require the expolition of Augurs .

Xenoph.Cyr. 2. Jul. Scaliger. Exercit. 303.

Hor de ars. Poet.

Fran. Pat. 7n-

Ffie. Reip.d.9.

Quicquid pracipies, esto breuis; ve citó dicta Percipiant animi dociles, teneant q, sideles.

Tutors may teach also that which they should, but otherwise then they should, as Alexandridas reproached the Ambassadour, who made a good speech
before the Ephores, but too longe, and tedious: and
Phidias after he had made Impiters Jmage, which was
admired of al the world, yet because it was so big, that
if it had stood, the Church roofe could not containe it,
he was reproued as exceeding measure. He should followe the Pythagorian forme, never to teach anie thing
in any science, which is not very necessarie. As no man
vseth to heare with his eies, and see with his eares, noe
more should they mixe the Arts, in teaching Logicke
with Grammer, &c. everie art hath his proper and sit
place--- Has virtus erit et venus, aut ego fallor.

Vt iam nunc dicat, iam nunc debentia dici Plerag, differat, & prasens in tempus omittat.

Jt is a great skil, and worthy to be praised in a Tutor when he hath noe lesse care of his Pupils good health of body, then of filling his Memorie. The Parents will more easilie excuse him, when their Sonnes head is empty, the when through his ouer-loading of him, he pineth and consumeth in melanchollie. Health of body is better then all the rest of the things in the world vnto vs, except it be health of the mind. Learning, No bilitie, riches, are nothing without health; yea life it self is not worth the hauing without it; wherfore me thinks that Pyrrhus king of the Epirot; sacrificing to the Gods had reason to require for health, rather then encrease, and inlargement of his Dominions and Honour. A

Scholler

1614

Scholler shal profit better in learning little &little, as Sertorius his old man pulled out the horle taile, then by wearying him felfe day and night. Yea albeit he be given to his booke, by a folicarie and melancholike co. plexion, he shal not be suffered to continue alwaies like a Carneades, who had not leafure to pare his nailes, nor cut his haire, hee was fo beforted with learning that Meli Baput the meate into his mouth. This avidirie & undiscreete plying of himselse to his booke wil make him vnapt for connerlation, & more necessary affaires; and as the subtile, & profounde Scaliger faith in reproving Cardanus, it evaporat's fobis purest firits, that there remaineth nothing after but ary ashes. For which cause me thinkes Platohad reason to thew himselfe as careful of childrens plaies and pastimes, as of their studies, & that Anaxagoras (hould be praised in Schooles who being asked of the Lamp facens what he would commande them before he died, answered no other thing, but that the Schollers shoulde play al that daie, wherein he died, which was diligentlie observed. Remember then Amisis saying, that a bow wil break, if it standeuer bent, and be as careful that your Pupil play fomerimes, as that he studie.

Keepe him in appetite and desire euer of his booke, as those who supped with Plato, that he may returne againe with alacritie. At his games and exercises be alwaies distilling into his eares some pleasant and prositable sentence, according to fit opportunity and occasion. As in special because children take great delight in fables, resule not to tel him sometimes one or two, which are prositable, as that of Phaëtons and Icarus his

Val.Max.6.

Exer. 309. Lib. de Legibus

Plater.

Herod, in Thal.

The second Booke.

Mesam. 2. üb.2.cap. 19. üb. 2. Emb.124. Horas.fer,l.2.

Alcias.7.

Luc. zeuxis. Livius lib.22. Xenoph. 2.rerii Grecarum Plin.

Aelian.de nat.

Rondeles. & Plin. 32.li, 1.c.

fal, of Gellius his Larke of Menemius in Livie, of the Countrie & Cittie Mouse in Horace, of Vh Bes his copanios, how they were metamorphised into hogs. The entertaine him with some enigmes, as that of Sphinx, of Gobry as and Zopirus ; with Emblemes, as that of Iss Alse in Alciatus. For histories shew him of Scipio's and Mexander's continencies of Decius, Curtius and Thrasibalus loue towardes their Countrie: and such whereof hee may learne good lessons, in making the application to himselfe. Let him hear of Annibals, Cafars, Antiochus, & Eteonicus, stratagemes. At the huting be telling him of the Hares Nature, & how shee conceineth after the first young one another: how the Hart eateth a serpent, and casteth his hornes, and speciallie the left: also how the Lyons are taken in Lybia with firebrands, and how fuch a couragious beaft cannot indure to heare a Cock crowing. Laftly, at fishing, he may heare how the Remora a little fich holds a great loaden ship from stirring: and how the Lamprey spawneth with the Serpent, and how the Crafish by craftines eates up the Oister. Young gentlemen wil this waie be cafily allured vnto their bookes.

Chapt. 8.

Of teaching to reade, write, and the Rudiments of Grammar.

to plaie vpon a flute, or pipe, yet if he canot place his fingers, and remove them as he should, he ca-

not

not be accompted a good plaier : fo al thele generall aduites are nothing worth, if they bee not practifed in teaching Grammar Logicke, and the Sciences

-.- Hoc opus, bic labor eft. Remote and superficial generalities do but make knowledge contemned of Practical men : and are no more leading to practife then an Ortelius vniuerfall Mappe is to direct the way betweene London and Edinburgh. This maketh the Philosopher to lay that a wife man is only able to teach, & hath cau fed others to confesse that there is no painefuller & harder tabor then a teachers & a womans in childbirib: there is no maruel, whe Pallas her lelfe the mother of Learning was beate out of her fathers braines. by force of Vulcan. But to passe their paines with silence, where I fee fo little pittie, I councel them to remember that Speech is the chiefest instrument of vn. derstanding, and therefore should chiefly bee wel framed in the beginning, in seeing that the Nurse and others pronounce their language distinctlie and articulatlie omitting nor changing anie letter or fyllable, as foolish folkes oftentimes do in wantonnes. For Tullie attributeth the eloquence of the two Gracchi, vnto the perfect pronuntiation of Cornelia their mother.

They shoulde not suffer their Pupill to rattle in the throat, nor to make anie grimme countenance in his speech, lifting vp or downe his browes and eie lids . If he have anie impediment, naturallie they shal labour in good feafon to remedie it; as Demost benes , when he Cicoras. could not pronounce p.he put some little stones in his mouth and repeated oftentimes thefe two words ingiun to gegogeveror, yntil he was as perfect in that letter, as

Arift. T. Mesaph.I.

Quine lib. I Inst c. 2.

Plato.lib.1. ds

in al the reft.

In playing with him, they shal shew him the letters either in Jvorie, in bowles, or limmed after a pleasant manner upon anie play, wherein he taketh delectatio. So Socrates would have childre deceived to their profit with their pleasure: and al the Ancients signified as much in painting the Muses with faire may den faces playing upon a Cittern, accompanied with the three Graces.

After hee is perfect in the knowledge of the single Letters; teach him to spel & read with a sweet accent, not pronouncing verseas prose, or prose as verse, nor reading with a sharpe shril voice as a woman, or with a rough and huske voice, as an old man doth, but with a pleasaunt harmonie, reading at the beginning with leasure, pawsing at the ful periods, & taking his breath at the broken points, lifting or basing his voice as the subject requireth, and the admiration or question offereth.

To encourage him the more, draw him some fine patterns of writing to copie, with some pleasant & pro stable sentence, as Feare the Lord. Please all men: Doe as you woulde bee done to. Augustus C.esar delighted much to see his sonnes imitate his owne hand writing: and Alphonsus King of Spaine was much discomended, because his subscription was like monstrous Characters rather the letters. Begin with some good hand writing, seeing that he studie to follow his patterne, laying a peece of thin Venice glasse vponit, and then to drawe his letter to the proportion of his patterne, vntil hee bee well accusto med to frame it.

Sues in Aug.

Teach

Teach him to decline perfectly a Woune, and then a Verbe: if he be not wel grounded in these two parts of speech especially, it well be as difficult for him to be a good scholler without beginning again, as it is to make ainst account, when the counters have beene wrong laied at the first. To trouble younge children with the manifold divisions, partitions, powers, and number of the Letters, before their judgment be more informed, me thinks Tutors do colume only the subtilitie of their ingeny in superfluous and vaine things, as Xenocrates did the halfe of his lite time, in finding out an hundred Millions, two hundred thou fand fyllables, by a dinerie conjunction of the Letters; or elfe as Aristomachis of Solin, who passed threescore yeares of his age, in measuring flea-leapings. Or like vnto Callicrates, whoe made litle ivory Eamets, & Mermecides who wrought so curiously a little coach and a coachma, that a flies winge couered them al. They employ their labours in shaddowes, as Zeuxis and Parrhasius did. Their paine should be far better bestowed, in making their Pupil to knowe the nature of the 8. parts of speech, every on by themselues simply, then how to conjoine the. And as a Tailour connor shape in the aire, as the Mathematitian considereth his quantitie so the Tutor shal provide forne good booke, as Dion Cato's moral distiches, orthole ef Publius Syrus, or elle Pybrakes. Quadraines turned into Latine and Greeke out of the French, by Florent Christianus, Ludou: Vines; or Corderius his dialogues, to be the Subject of the words, and matter of their concordances.

Aelian Var. hist. 1.17. Solin.c.6.

Plin. 7.21.

He should english these Authors or any one of the

word for word at the beginning, caufing their Scholler to vnderstand rather the proper and primitive signification of the words, then the proprietie and elegancy of the phraife. The he should parle it perfectly; & make him to doe the same ouer againe, and render a reason out of his Concordance of every constructio. Yet many wife and learned men banish al rules from a Noblemas instruction to have him only conversant in Authors. & cofirmed in his ratine togue by authorities. Which way is both tedious & vnfure, as they can testifie who haue experienced it. Others are so conceited, that they haue caused their sones to be brought vp only in speak ing of Latine with their Tutor, as we learne English, & for that cause have suffered none to speake any other thing, but Latine in their hearing: who whethey come to mans estate, must goe to Schoole to learne their mo ther tongue, and forget their Romane rote. I wish rather that parents were willing to have their fonnes taught by frequent viage, and custome the French la. guage, which is so pleasat, common, & spread through the whole world at this day. Childhood is the fittest time; and parents should sacrifice as the Grassans did to Opportunity; their tongues wil eafily turne and apply vnto the French accent, which is fo difficult in mas estate.

Chapt. 9.

For teaching the Grammar, and Humanities.

A Fter the Tutor hath digged, as it were, the ditch of his building, then hee must place the corner stone of Learning, which I account to be Grammar; without the which a Scholler is no more able to profit in his studies, then a man is to mooue his bodie, without sinews. It wil be paineful vnto him I confesse, but yet profitable for his Pupil. It is of no greater shew then a foundation should be, therefore it should bee as surely laid, if hee wil haue the building strong, and to stande.

Vnto the Etymologie, adde you for Authors Tallies Epistles ad familiares, or his booke de Amicitia; or else some selected Epistles out of Ovid, or his books of Me samorphosis, wherin a Scholler should be wel instructed for poeticall Fables in his youth, as a time most apt for that studie.

In the morning ioine vnto the Rules of Syntaxis, some of Tullies Orations, as the Catalinares, the Philippicks, that for Rabirius, or for the Poet Archius, or Manileus Law, or some other demonstrative: after dinner read Terence his Commedies, Virgils works, Horace his Episties, expounding al the Mythologies, which setue for the knowledge of historie, and antiquitie.

With his Profodia read Invenal, Persius, Plantus; In exposition of which Authors, load not his head with schoole anotatios, or any other marginal notes, the the

divers passages of that same Author which yee reade: euery on expoundeth their owne meaning best in other passages, which may easily be done in revolving Manutius Commentaries, & Nizolius treasure vpon Cicero Franciscus Gambarella vpon Terence; Erythraus vpon Virgil; Threterius vpon Horace; Langins vpo Martiall; Obertus vpon Lucretius; Tuscanella vpon Catullus, Tionllus and Propertius: and luch like Au-

thors who have laboured for you.

Cic.de. Claris. Plin. Secundus

Suffer him not to erre from booke to booke, or from poesse to historie vntil he be perfect in his Latine rogue, which easily may be performed by giving him an English, changing a little the times and moodes of Verbs, and cales of Nounes in his lesson, to put it into Latine that day, for to give it him rawe, he wil render fo it againe; change it, & chaw it that he may make it his own by digestio. The morrow cause him to turne his Latine translatio into French, that he may profit in both the tongues together: this being done, compare his Latine translation With Tullies workes, or his leffon, laying them both together, where he hath done wel praise him/for praise is a good whetstone to sharpen a wir, and to encourage a wil to Learning) where he missed either in forgetting a word, or in changing a good with a worle, or mifordering the fentence: 1 would not have you to frowne and chid with him, if he hath done his best; say rather Tully (or his Author) would have vied fuch a word not this, he would have placed it in such a case, this number, this gender. &c. He would have yied this simple not that compound: the adverb heere not there he would have ended the

the clause or sentence with this verbe, not with that Partiple or None. Do thee same in turning of verses. By this exercise of translating are learned easily, by little & little, not only all the difficult congruities of Grammar, the choise of aptest words, the right placing & framing of them and sentences: combines of figures, and formes sit for every matter, and proper for the three tongues: but that which is greater also (in observing daily, and Imitating diligently thus the stepps of the best Authors) like invention of arguments, like order in disposition, like veterance in Elocution is easily collected; whereby the young scholler shall profit in true vnderstanding & right judgment, as in speaking and writing.

Moreover as the Ancient Romans made their yong fouldiers beare heavier armour at home then they viedat the warrs: and as our masters of dauncing cause their apprentiles to vie leade loales, to make the more disposed in Companie: so according to my judgmet make him to dilate and amplifie his Latine tongue, in prescribing vnto him some short Moral or politique sentence, (called commonly in the Schooles a Theme) to copole: as those goldé sentences which I have hard pronounced of his Highnes owne mouth. Nemo rege. repotest, nisiqui & regi. Non fas potentes facere, fieri quod nefaserc. Ever regarding, Caffianus his Cui bono, in doing, teaching, or laying nothing, but that which should tend to make him wifer, better & learnedner. Eabim permitteth youg schollers to aboud in this exercise by inventing and collecting many things, albeit litle to the purpole formtimes; because with age and

L

farther

farther judgment they willearne to polish, and cut of al Superfluity, as Demost benes his oration was horteed by Phocions authoritie. Wherfore discourage him not in the beginning with a too exact correcting, and blotting of his exercise, but gently & softly take away and amend some of the worst things, as a Chirurgian handleth a wound stroking it rather then cutting it at the first. For the lews rubbe only their Palme trees without, with a woodden or bone knife, when they would have aboundance of balme, if they touch the batke once, or open it with an iron knife, the tree withereth and groweth dry. Nether be ye offended if he infert some sentece of Gicero, or other oratour, or that he vie an hemistiche out of any Poet, that he apply an Adage out of Erasmus his Chiliads, or one of Lycosthenes Apot b. vntil hee bee able to fwim without corke.

Correct this Composition as yee did his English before, recommending cheifly to his judgmet the chosing of Verbs, and of their placing, leeing they are the
soule of an Oration: next that hee take heed vnto the
Nounes substitues, which are the body thirdly to the
Nounes adjectives, or his Epithets, which are like the
saire cloaths & garments of a speech. Whe yee liaue
taught him the Latine Grammar leade him vnto the
sweet sountaine, and spring of al Artes and Sciences,
in reading Clenards his Institution of the Greeke togue
precisely, and not for fashions sake, as many doe, making their schollers neglect that lesson which is as prositable for their vnderstanding as the Latine tongue for
speaking. The teaching of this Institution will serve for
are petition of his Latine Grammar, in conferring the

one with the other, vntil he come to the practife of his precepts: the I wish you to begin his Greeke Authors at some part of the New Testament, making him perfect. ly to understand that booke, before he read Isocrates,

Xenophon, or any Greeke Post.

In the fludy of Humavity resteth the teaching of Histories, which kind of learning the Lacedamonians referred only for themselves, & it should be the chiefest study of a young Noble man, when he commeth to any perfection of speech and understanding. Before that time Tutors deceaue both parents and Pupils, while they aduquince the to read Titus Linius, or the Commentaries of Cafar, when they are not able to make or understand a period of Larine - It is not the phrase, and Grammatical construction, which they should teach cheifly in Titus Linius or in Plutarch; It is the coiunction of minds, and lympathy of delignes which they should intend principally to work in their young Noble Pupils. They are deeds, and not words, which the Pupil Mould have for the cheife obiect and fubiect in that fludy. The rutor flould rather informe him how to imitate the person described, then the describer, if his actions be worthy, otherwise howe hee should shunne them, least he fale into the like errors: As Themistocles imitated Militades, as Alexander the great, was encouraged with Achilles his prailes: as the elder Scipio emulated Cyrus the King of Perfia; & as /w lins Cefar was inflamed in hart with Alexanders Trophees, and wonne 800. frong citties, and killed in 9. yeares warr, among the French men. 3000000. valiac men. This should be a young Noblemans study, like

L 2

an Apothecarie, who gathereth root and flowre to make some wholsome potion for a patient; good and bad ferue for the ingredient and not like a maide, who wil only pluck those flowers, which are most pleasant to the eye, to make a no legay of. Tutors should not so much busie their braines to cause their Pupils to conceaue and retaine the date, and day of Carthage, her ruine and destruction, as totel them of Scipio's & Hanwibals manners, and valiant exploits, in both fides: Nether should they be so curious of the place wher Marcellus died, as of the reason whichee died. This is the Anatomy of Philosophy and the study of Indgment, (as I have faid) the framing wherof, should be a Tutors principal Intentionalwaies. He should proceed methodically and orderly with confideration of the Pupils capacitie, in illustrating the historie which hee readeth by the like, in bringing the hypothelis to the shefis; which are the special things to be observed in al historicall narrations

The masters of al method have ordained some Introductions to be premitted in al disciplines. Why the should not Tutors begin at Florus a flourishing compendiarie of the Romane Historie, before they read Titus Livius vnto their Schollers? Ayoung memorie will retaine better a short substantial enarration of Inlius Casar (me thinkes) or of Salustius, then one of Titus Livius prolixe orations. Which method should be diligently observed not only in teaching of humane Authors, but also in reading of the discoursing Art, and in alcontemplating Sciences.

Chapt. 10.

Of teaching Logicke and Philosophy.

His compendious doctrine, which I recommend so instantly and affectionally, imposeth that law vpon me filently, which the common criers of Areopagus enioined publikely to al the Oratours; to wit, that they should plead their cause without al proëmesand Epilogues'. Therefore I continue stil without anie preface to coneel al Tutors to premit forme shore Systeme of Philosophy vnto their Pupils, as in histories, before ever they bring the vnto the Philosophers text. Compendiaries lighten much and prepare the Pupils young wavering thoughts, and make his judgment more solide to understand Aristotle the better; who testifies the same to be true by his booke de mundo, which he wrot for a compendiarie vnto Alexan. der of al Philosophy. Amongst al these compendious Systemes I recommende vnto the Tutors approbation that learned and most fortunate mans in that kinde, abone alothers in my Indgement, Keckermannus his of Logicke most exquisitly & methodically elaborar to the aduacement of al learning; or els that most learned and cunning Lawyer's Iulius Pacitte.

Hauing passed through this Systeme, indite vnto him somethort preamble cotaining the divers names, the nature and devision of that Art or Science, first in general, and then in particular of euerie booke, reducing euerie chapter into Aphorismes, which directe

De dispositione elicuius Disciolina. Plas. 10. de le-

the mindeas a square & straight line in the operation of Logick, & knowledg of the Sciences. Shew your felfe an expert & cunning Interpretor in distinguishing & putting a difference betweene Aristotl's precepts, and his prolixe deductions and demonstrations, his disputations, and defences thereof against his adversaries; his exornations, additions, and repetitions of those things which he treateth in foe other place. For this collatio of places (as I faid) confirmeth the memory much, and bringeth a great light to the place expounded.

Simplicius in c. de Homonym.

Com in Poster. Analys.cap.1.

If Ariflotl's procepts bee too firicand agreeing more to his owne time and place, where hee lived and wrote, illustrate them with an apt & short paraphrase; as Andronicus Rodius did in interpreting the booke of Predicaments, and that learned Logician Baptista Mo. lorius in his commentaries vpon the two bookes intisuled the first Analyticks, as likewise Zach. Vr finus vpon the same bookes, and that great Peripatecian The mistius vpon the two posterior Analytiks, whom Zabarella esteemeth so much; which forme Vinc. Justiniamus, Hispanus, and the Colledges of al the Jesuits obferne diligently in their teaching. Cause him to learne al thele definitions, divisions & canons, which I named Aphorismes, or Theoremes (if they be in the sciences) by hart, to the ende he may quote the readily in his difputes, and conferences of that subject. For other mens Canons can have no authority, feeing there are fo manie Systemes of Philosophie forged and dreamed by every man, that, that which one approueth another codemneth and contemneth veterly, and a scholler is copelled to change his opinion, and to forget this yeare what hee learned the yeare before with great paines; fuch is the calamitie of this age.

Seeing Aristotles Rules and Theoremes are True, Vnever fall. Necestarie, Methodicall and profitable, tending to the good & end of the disciplines which he treateth of agreing with the principles therof, as amog ft the Telues, yee should make them plaine & per ficuous. For albeit hee hide not his doctrine under Ænigmes, and Symbols, as the Aegiptian & Chalder Priests did, who builded a tombe for those who revealed their philoso. phical misteries, as if they had bin dead, while they wer alive, as appeareth by Orphens his Theologie, Trimegiftus his Hermetis, by Pythagora's Symbols, and Zoro. afters doctrine, and manie proofes and testimonies of faithful writers. Yet Aristotle affecting obscuritie by a Laconical and Chilonian Stile made his Acroamaticall bookes only intelligible vnto his owne Auditors, as he wrote to Alexander the great, who was offended at him for divulging of his dostrine. Therefore yee must bring your Pupil vnto Aristotles owne schoole to at tain vnto the knowledge of Philosophy in hearing the ambiguous tearmes of his precepts expounded, that he may feethe diligent fearch & investigation of canfes, with the demonstration of the proprieties, & Accidents of that Science which he learneth.

To reckon vnto him the divers opinions of Aristotles interpreters, I thinke it were an infinite, and laborious study, both for Tutor & Pupil; there are such innumerable Commetators, wherof never two agree in one minde.

Also I thinke that it is verie unprofitable to moue and resolue al the doubts that can be objected against

Conditiones pracept. Disciplinarum.

Epist. Lycides ad hypor. Alex. is, 5. Firom. Orig. lib. 1. adversus Celsum. Arist. 1. mes.c. 4 & 4. mes.c 8. in sine de misio.

Simpl.prolog in Careg, anse opera, Arist.

Arifto-

Aristotles text. For as it was said of Senegathe Philos. Verborum minut is rerum frangit pondera: so maie wee faie Iustlie of Schoolemen that vie this doubting doctrine. Quaftionum minut is Scientiarum frangunt foliditatem. It were better for a ma in a faire roome to fer vp a greate torch, then to goe about with a small watch candle into euerie corner: such is their method. that refte not fo much vpon enidence of truth proved by arguments, as vpon particular confutations of enery (cruple, cavillation, and objection, breeding for the most part one question, as fast as they resolue an other, even as when you carrie the light into one corner, you darken the reft. The fable and fiction of seylla feemeth to bee a lively image of that kinde of Philosophy, which was transformed into a comelie Virgin in the vpper parts, but then

Virg. Ecl. 6.

Candida succinctam latrantibus inquina monstria:

so the generalities & Quodlibets of Schoolemen' are
for a while good and proportionable, but when you
descende into their distinctions, insteede of a fruitful
wombe, for the vse and benefit of a mans life, they end
in monttrous alterations and banking questions.

As this caution of doubting is to be eschewed in al disciplines, so I wish it most to be avoided in teaching of Logicke; because whosoever thinketh the right vie & fruit of Logicke to consiste in trying and examining thematter or precepts, he calleth the whole Art in Question; He is never able to settle & place any rule& foundation. Fonseen the Isluite compareth such teachers vnto those Mercers, who thinke that the vie of their weights is to trie, whether the one be not heavi-

Fonfeea; Comm. 2. meeaph. c.3. quest. 4 sell.3.

er then the other, and neuer to weigh any thing in those Boyes, who consume the howre, that is prescribed to write in, only in making their pen, euer cutting it, that almost there is nothing left to writ withal. Logick is an Instrumet (as appeareth by Aristotl's inscription & Zabarel's sufficient proofes, & therfore should be taught plainlie and breiflie to be imploied in other Sciences, in disputing of vertue and vice, of natural & Supernatural things: rending to thew Good & Evill, and what is true and false: ex arte et non de arte disputare, not in confuming the time idlelie in a curious fearch of Notion, of Notions, of the divers subtilities of vniwer fale:and in staying upon the Ases bridge. Al these Subtil contentions are verie thin and fine, like the cobweb, but as little for anie great good vie. And because Jwish a Noble man cheifly armed with this weapon, that he may in cumbat vanquish al heretical & erronious opinions both in Religion and pollicie; I councel al Tutors to be verie diligent in making him perfect in the Precepts, and then to show him the vie therofin al other things, applying it to divinity, Laws, and other faculties: otherwise it is no more worth, let him haue the precepts neuer fo wel, then manie baggs and purfes are vnto a man, that hath neuer a penny to put in them: or barrels in a cellar without wine. Change then Aristotles alphabetical examples, which were fit for the vniuerfity of Athens, to illustrat his Logick precepts with some examples of Christs Schoole or law Lectures.

He should ether adde himself the doctrin of Methods, definitio & dinission, which is lost in the 54. bookes of

Zabarella, lib.1 de.Mass. log.s.10.

Arift. I. Top. 11 Cic. 2. de eras

Ar. I . prio,c. 28

Kherar.

2, 2, 5, 16

Philip melane. prafat. logica. Keck in pracog & Gymna log.

eddenda. log.Keck, Seel. Poster.c.2.2.

自籍建设

The second Booke.

Aristotles Logicke, or take Keckermannus helpe, who

may ease your paines sufficiently.

Omit also manie things which are little appertaining or profitable to the right vse of Logicke, as proper to the Greeke tongue, and served only for pompe and shew in establishing his doctrine in the beginning, to make his schollers prattle and talke in open assemblies & companies: as that troublesome doctrine of mixt Syllogismes, of which hee treateth at length fro the 8. Chapter vnto the 23: of the first book of the Analytickes, & manie other things in the Elench's, as cheiflie in the 4 and 14. Chapters of the sirst booke, and 7. 8.9. & 15. Chapters of the second booke. How profitable this forme of teaching is, I remit my proofe vnto their experience, who have practised it.

Aristotle, and that divine oracle of Logicians, from whom J cannot dissent, make Rhetorick a graft of Logicke, and therfore J recommend Zuares or Talaus his Systeme, vnto your Lector, after that your Pupil is well exercised in the Total; for J hast vnto higher and more pleasant studies for a young Nobleman, which are the Mathematicks: ascribing them a Chapter by themselves; albeit they are in the middest betweene

the Physicks and Metaphysicks.

Chapt. 11.

Of teaching the Mathematickes.

Orasmuch as it appeareth that althings had their first original being fro Numbers, & that Arithmetical figures were the principal patterne in Gods

minde

omittenda.

Circle dies

Rhetor. doctrina. Ariff.c.1. Rhes ad Theod. Zab.2.de Nat. Log. 2. c.16.17

and was all det

A Grantalla

2.2.3.350

minde; I with you to read first vnto your Pupil Clavius his Arithmeticke, or M. Blandevils Exercises, which are excellent for althis studie of Mathematicks almost, and worthie to be read first as a copendiarie, vntil he be perfect in alkinde of numbers whole & brokes Making him to draw the figures and summes himselfe, vpon some cleare polithed Stone, made for that purpose.

When he is perfect in that science, read vnto him the 7.8. and 9 bookes of Euclid's Elements, which contains a great secret knowledge of Numbers, and also will serve for an easie entrace vnto Geometry. Wherin if yee would have your Scholler anie waies to bee conversant, read the first six bookes of Euclid's Elements with Doctor Dees Mathematical Preface, which I esteeme verie necessary to bee knowne for the general Proëme: vie these Scholies annexed by M. Billingsley, as also Forcadels Commentaries.

Cause your Scholler to draw first vpon the paper with his pen, coale, or chalke plainlie, (not fouling his singers with colours, as Painters, & hirelings doe,) the situation of a Towne, Citty, or any house; the course of a River, or the campe of an Army, &c. before you put him to practise by the due applying of Compasse, Rule, Square, or such like instruments, to be certified either of the length, perimetry, or distance Lineal: to indge of the height of a Towre, the depth of aditch, or of any such like thing appertaining to military discipline, and principles of Architecture: which I thinke necessarie also for a Gentleman to be knowne; not to worke as a Maister Mason, but that he may be able in

M 2

look-

The second Booke

looking vpon any building, both naturallie in respect of it selfe, and in respect of the cie, to tel what is Frontifpice, Tympane, Cornishes, pedestals, Frizes, what is the Tuscane, Dorik, lonik, Corint bian, and composed order, like a Surveyer.

For the vnderstanding of Astronomie, which demostrateth the distance, magnitude, & natural motions, apparences, and passions proper to the Planets, & fixed stars, for anie time past, present, and to come, in respect of a certaine Hory son, or without any Hory son, read vnto him sobanes de Sacrobosco's Spheare with the Learned commentaries of Clauses the Jesuit, which are as good as the text.

Also shew him the vse of the Astrolabe (by Stopblerinus) which is but the spheare in plain, & it were only
to know the quadrant geometrical, & the scale of Astitude, where Captaines have to great vse in the wars.
Yea it is a shame for a great warriour, or a general of
an Armie, to be ignorant of the Elevation of the Pole,
the situation of Shires and Provinces, the diversitie of
Climats, the length of daies and nights, according to
the Pararels and Meridians; not to know the temperature of the aire, the qualitie of the earth, and manie
such things requisite for the right leading & conduct
of an Armie, the placing of a Campe, or the winning
of a battel.

As for Astrologie which demostrateth the operations and effects of the natural beames, and secret influence of the Stars and Planets, I would have it hid from a young Noble mans cies, as forbidden by Gods own Mouth: & codened as a most pernicious knowledge by

Efaie.c.47.44 Hierom.c.10.

the

the heathen in advertising Nobles to beware of Indiciall Aftrologians, calling them genus hominum poten- Com. Tais. tibus infidum, sperantibus fallax.

To teach him in Geography, by which in fundrie formes (as sphericke plaine or other) the lituation of Citties, Townes, Villages, Rivers, & fuch other things vpon the outward face of the earthly Globe may be represented, vie Ptolomie with his cards newly printed, with Maginus his Annotations, Abraham Ortelius bu Theater, his Geographicall Synonymes, and his mapp of the world, with the foure particular cards of Europe, Asia, Africa, and America by themselves; having them hung in his Schoole-chamber, or some gallerie, where hee maie see them in playing or walking there; as also M. Blandevils expositio of Petrus Plancius his carde.

Read vnto him the first booke of Ptolomies Geographie, for the difference of Meridians, the proportion of the paralels, and for a perfect knowledge of the terrestrial Globe, which he wil easily understand, being in-Aruched wel in the Spheare & Aftrolabe.

For his easier understanding, let himsee alvpo Mer. cators Globe terrestrial, or Danfines , which are newly let forth. For the bigger the circle is in Diameter, the supputation may be made the more exact, and iust bythe markes.

I woulde not have a young Gentleman much trou bled in reading of the five books of Ptolomie following, except it were to know how the names of Citties, lies, and Countries are changed fince Ptolomies daies, & to know the elevation and basing of the Pole, and how

M 3

that

that time confumeth al things.

Hauing done that, turne ouer vnto the latter ende of the fourth Chapter of the seauenth booke, reading vnto the 8. Chapter, where yee shal leave to read the 8. book which is fhort :afke of him in what country is this River , that citty: where is this Ile, that haven, &c. if he canot tel, thewe it presently upon the book or the carde, and so in playing yee may make him asfamiliar with al the countries, citties, and Rivers of the world, as with the pauemet & boards of any chaber. To make a little description somtimes of the manners and fathions of Contries, it would doubtleffe conforme the Pupils imaginatio & rectific his opinion much; wherin Paulus Merula's Cosmographie wilbe a good help to you. But to end these my probable propositions, with a Mathematical and necessarie conclusio in my Judgment. The Tutor must see him bring al his speculation to practile, or elle to thinke with me he can doe nothing. For what wil it serve to have his boord or paper ful of numbers, and yet cannot lay an account of 40. shillings? to heare him fay that hee will measure the height of Paules Steeple, when hee commeth to short or too longe in the maft of a brome? What pleasure is it to heare him talke of fortification; and then to fee small essayes only vpon the paper with rule and compaffe?to faie that hee hath learned the Spheare, when he knoweth not the Pole? & to heare him bragg that hee hath learned his Geographie, when hee cannot tell whether Ireladbe in Europe, Afia, or Africk? Surelie I think hee had better imploied his time and mony in the Tennis Court: I account so little of al this booke

learning,

Presidentine

felte

learning, which cannot be put in vie.

Chapt. 12.

Of teaching the Lawes.

THEREAS's yong Nobleman is not only borne to serue his Prince and Countrey in time of wars, but also in time of peace, it is necessary that he be versed aswel in the lawes as in the Mathemat Parui sut foris arma nis sit co siliu domi. In this study I require not of a Noble ma Bartol's solutios, or that perfect knowledg, which our Cousellers, Advocats, or Atturneys have, to resolve al Clyents, & to answere al commers. I would thinke it sufficient if hee haue learned Instinians Institutes; that he be able to finde any law in the Cod, and Digests, or a Disposition Cannonicke in the Canno Law. I would have him conversant in the Kings Statutes, and our Acts of Parliament, that he know the Cannon Law and Customes of the Country where he is: yea that he beenot ignorant altogether of the Style vied among the Practitioners, Seriveners, Clerkes, & Notaries: to the intent by thefe means he may be able to defend himselfe fro the craftie and subtil furprising of the worlde: and to give his friend and Neighbour good Councel: to mainetaine a poore Widdowe, and a little Orphane from wrong & oppression. For to bee learned and experimented in thole things which are pleasant, and to be ignorant of those which are necessary and profitable, that learning is little worth. And because this study of Laws is in it

ring no pleasant object (except it be filthy gaine vnto mercenaries) I wish that some learned Lawyer would bring the Common Law into some better methode, and polish the language wherein they are written, for (if I durst be so bolde, as to speake of that which I vnder-stand not) they are involved in such a barbarous language, that is not onlievoide of al Eloquence, but also being abstracted & separated from the exercise of the Lawes, it is vtterly vnprofitable and vnne cessarie for anie purpose; no mais able to vnderstande it, but by Cabal, and tradition of the Lawyers.

But if the Noble Student bee willing to aspire to

some ranke and place, where the Lawes are professed,

as to be Lord Chancellour, Lord President, or to have any place in Councell and Session: the Tutor shal learne of the Emperour himselfe, to accompany the student vnto the Law Schooles: where hee must study five yeares after hee hath passed his course in Philosophy, before he sue for any office or place in Institute. For hee wil have them Oratores maximos of fortistimos Institute satellites. So, that yee maie learne of the Emperours precept, that there is more paines required to bee a councellour, then to go to Poictiers or Padua, to the V-miversity, or Innes of Court, after hee hath hard his humaities thus, and so, with some few Ruls of Logicke, & there to passe his time in dansing or fensing & playing at the racket court as many do, labouring to abrogate,

by the first essay of their sufficiencie legë deambit . Vsing the reasons and strong arguments of Dame Mo-

Inflinianns, Proöm:digeft.

veta.

fing

O piriful studying & suing for offices! babere Remp.

guastui non modo turpe, sed sceleratum & nefarium.

Which grieueth mee so much that I am inforced to imitate Temanthus in painting Agamemnons displeasure, by hiding under the vaile of silence, that which cannot be figured by words, and wil rather labour to informe the youg man himselfe, by directing him in a better course then to exclaime against the Fathers & Tutors indulgency, who permit him to use so great liberty.

N

TO



TO THE RIGHT HONORABLE,

GEORGE Earle of ENZE, Sonne and heire apparant to the MAROVESSE of HVNTLY.



Maiesties good Instructions and precepts beeing sufficient not only to mone your Lordship to acknowledg and embrace the Truth, but also to continue constantly in the same, as your Glorious Ancestoures have done in vertuous No

bility, I have only designed these fewe advertismets for your better confirmatio, & for an essay of my particular affection towards your Honour. VV hat I cannot expresse in so short time, the same I point at breisly with my finger until a fitter occasion.

Verum animo satis hæc vestigia parua sagaci Sunt, per quæ possis cognoscere cætera tute.

Therfore I be feech your Lordships favor to accept, read and retains them with that same minde as they are offered; to incite you and alother young Nobles for ever to be aware of alerroneous doctrine and idolatrous superstition: to cleane continually unto our only true Catholick religion; wherein I signe my selfe.

Your Honours most bumble at command.

I. C.



THE THIRD BOOKE OF

Noble Institution, shewing a young Noble mans duty towards God.

The Summarie.



O the end we may have a Good, Prosperovs, Happy, and forty-wate successe in shewing Pupils their duty, I wish you first of all Favere Linguis, Togine eare; according to the auncient custome of the Ægyptian, and Roman sacrifices.

God only giveth the encrease, albeit Paul planteth, Apollos watereth. That is, albeit your Parents have provided sufficient Tutors for your Instruction, and they be both painful, & diligent in discharging their honest duty: Except the Lord build, they labour in vain. Therefore my aduise is that you Learne to performe your duty towards your Father in Heaven, by studying about al things, to knowe, & honour him aright: which

Cic.3.de Div.

Ving Ect 3.

1.Cor.3.6.

Pfal. 127.1.

N :

Tellon

Eph 6.13. Inflis.lib.2.c.3 lib.3.c.10. lib.5.c.15. The p 2.2.9.81 bediéce towards your Parents both of body & mind, but also make you to excel other men, as they do bruit beasts. For the Turks, the Tartareans and Barbarians, the Margyats, or those of China are able to contende and contest with you in al moral vertue, and may exceede you without the Apostles armour, as Lastantius as and the Anglelike Doctour shewe at length in diverse places. We differ only by Religion & Gods true worship, which I brieflie comprehend in three principal Heads: First of your dutie towards himselse: second ly of your duty towards his Lieutenaunt heere vpon Earth: thirdly towards your Countrey.

Chape. I.

Of ayoung Noblemans duty towards God.

The right knowledge of God is the first fourtaine, and lively spring of all dutie, the principle of principles, and first foundation of all understanding, as his feare, which is grounded therevoon, is the begin ning of all wisdoe. For of the true knowledg of things, proceedeth the Honour and respect, which wee beare unto them,

Rom. r. 19. 1.Cor. 15.28.

Icilon

Proverb.1.

To attaine to this knowledge he hath laid open vnto vs. first the large volume of this world, wherein wee
may see his Image painted more lively vpon it all, and
every least portion of the same, then Phidias he carver drew his owne picture vpon Minerua's buckler.
So that as this engravers image could not be scraped

out

out, without spoyling the whole worke, no more can any ma behold this vniuerfe, not feeing his diuine Ma. iestie; who of nought, in no time, created it al by his almighty power; as by his prouidence, wildome, & good

nes he gouernes the fame.

Inreading of this book, al Nations, al Philosophers, in altimes, of al Sects , learned that ther is a God, who they feared and worthiped, albeit after a dinetfe kinde of Religion. Goefrom the East to the Weaft, fro the South to the North, vnto al Countries, & amongst al people, you shalfinde no nation, no cittie no towne, no not one cottage, without some fort and kind of divine worthip: So that as Hermes the most ancient of Hermes in Pe al Philosophers said: God may be felt with the hands, smel'd wish the nose, & hard with the ears: albeit by the fen ses of the minde he is in scrutable. Whervpon Awicena's conclusion followeth necessarily: who soener knoweth not God or M ature, he lacketh not only understading, but also bis senses. Wherfore let vs pray with Danid. Ble Re yee the Lord all bis workes: yee heavens and earth, and thou my foule bleffe the Lord for ener.

The heathen philosophers of al forts acknowledge that there was but one God year the Poets confesse. & the Devils themselves tremble at his verie name, as appeareth by the writings of Orpheus, Homer, Virgil, the falle and deceitful oracles of Apollo, and his preift

Sybilla, and al others; hit double notated and allog A

But God of his more special fauour towards vs. hath reueald himself more particularly by the mouth of Moses, his prophets and Apostles in his written word yea in fending his welbeloued lonne, who is one

Mat.10.29. Ad. 17,28.

D.PleBens. lib.de verisase Relichrist, c.3.

mandro.

Avicenna

Pfal. 136.

Tuft de monar. to ad Genses: Homerus paffin 4. Georg. Aen. 6. Eph.3.5.

> Com. L. 25. Gal.3.6.

N 3

with

od Heb. 3.14. 2.Cor. 5.v. vlt, Rom. 4. vlt. 1.Cor. 15.12. 13.14. Heb. 9.34. & 10.19. Eph 4 v. vlt. Act. 2.30.

Rom. 4.5. & 6. Gal. 3. 6. 7. Eph. 4.16. ° 1. Cor. 218.19 Matth. 9.

Mat. 28.20. Ioh.14.17. Eph.4.14.15.

With M

Rom.4. 25. Gal.3.6. with himselfe in substance and essence, making him to take the forme and slesh of man: to free vs al from sinne, and the cruel torments of Hel, and taking vpon him our buthen vpon the Crosse in rising from the dead, & ascending the third day into heaven; where hee sitteth at the right hand of God; unto the day that hee come to indg the quick and the dead. In the meantime for our commemoration and better assurance, he hash lest unto vs annexed unto his written word, the Sacrament of Regeneration, and of his body and bloud, as the only two tokens and infallible signes of his fauour towards vs.

Wherfore I wish you al to imbrace this his passio, & death by saithas ye would be saued, beleeuing that he is the only head of the Church, by whom althe body being coupled and knit to gether by every ioint for the surniture therof (according to the effectual power, which is in the measure of every part) recease thin-crease, lefe, moving, and being. Also that hee is the husband of the Church, not having spot or wrinkele, or am such thing, but remaining holy and without blame.

mit his deare & welbeloued spoule vnto the custody of anie vicar, to be defiled, but that he hath sent down his spirit from heaut to comfort, guard, direct, & saue her, from such rushans and lecherous Bucks.

Knowe that this is the ancient true Catholike, and Apostelike Religion, which kindleth, and quencheth not our saith towards him; which extolleth him and abaseth vs, which attributeth our wholesaluatio vnto his passion, without ascribing the least part therof vn. to our selues: that wee are only saued by grace, with.

out all consideration of our merits, which in theselues deserve death and damnation, as workes of the Besh. This is the true Religion which teacheth him only to Eph. 2.1. be King, Preift, & Prophet, and our only sufficient Mediator, and Aduocat, making peace betweene God and vs.

These things are to be learned, beleeved, and followed of you al : & al herefies, fects, and contrary opinions are to be flunned and not harkened vnto, as the doctrine of Antichrist, who is an aduersary and exault. esh him felfe against althat is called God, or that is wor-Shiped, who sitteth in the teple of God, she wing him selfe that hee is God, creator, redeemer, and faujour of the world, not contenting himselfe with a triple Diademe and threefold crowne of Gold; when our Lord Ielus had but one of thornes.

s.Theff c. 3.4

This I fair and test she in the Lorde, that yee hence- Eph. 4.17.18. forth walke not as other Gentiles walke, in vanitie of their minde; having their understanding darkened through the izzorance, that is in them, because of the bardnes of their bart.

Beingfully affured and perswaded, that the Lord hath fuffered for every one of vs, and that al good coeth from him, and our evil floweth from our selves.& that what locuer hee lendeth, is for our good: My concel is that you take al in paciece, lubmitting your felus vnto his good will and pleasure; honouring him by lifting vp.your harts from al carnall, earthly, & corruptable imaginations, and with your most holy & chast conceptions, praising and magnifing his name, with the most excellent and glorious titles that your mind

Rom. 8, 28,

Rom.I. I.

isable to conceaue.

God is a spirst, and therfore wilbe honoured with a cleane free and unspottted hart. Sacrificium Deo spiritus, saith the Ethnick. Optimus animus, pulcherrimus Dei cultus: Religiosissimus cultus imitari, unicus Dei cultus non esse malum.

Anhonest man is a true sacrifice vnto God his hart is Gods temple, his soule is Gods image, his affections are the offerings, the greatest and most solemne sacrifice it selfe is performed in Imitating & serving God.

So that you see that a man must have an vnpolluted soule in serving God, especially in prayer, which is
one of the cheefest parts of divine Service: otherwise
our praiers are not only in vaine and vnprositable, but
also doe vs harme. For Gods Instice and power are inseparable, so that whe soever wee present our selves
before him with an hart fraught with vitions passions,
hatred, malice & envie: in liew of sedressing our fault,
we redouble the seef or give ws we say our offeces, as we
for give them that trespasse against ws. What else inferr
wee by that petition, but that wee offer him our soule
void of al revenge, and free from al rancour?

For which cause I approve not, nor commend those Pharisaical humours, whom I so often behold praying vnto God more then ordinary: except their actios immediatly proceeding or succeeding their praiers, witnesses some shew of reformation or hope of amend-

ment.

Tempora sanctonico velas adoperta Cucullo.

The state of a man that connexeth deuotion vnto

Juven.8.

an execrable life, feemeth vnto me to bee more condemnable then his, who is comfortable to himfelfe.& every way diffolute. The Pythagoreans would have their praiers to be publike, and hard of every man, to the end that noe man should pray and request that which was volawful and voiust, as hee who,

-- clare cum dixit Apollo

Labra mouet metuens audiri: pulchra Lauerna ... Hor. 1. Apift. 16 Damihi fallere da iustum sanctumo, videri, Noctem peccatis & fraudibus obijce nubem.

My aduise is that you pray vnto God in hart, and with your mouth, that hee would graunt you.

Mens bone, fama, fides, het clare & ut audi at hofpes.

And in a word that in al your thoughts, word's,& workes, you behaue your selues so before God, as if all the world hard you, & that you converse and behave your selues so in the world, as euer in Gods sight &pre-

lence, referring al vnto his glorie.

What should bee the forme of your prayer, and what circumstance of time and place, you should obferue in praying, I remit you to his Maiesties wife and godlie precepts wishing you to speake of God spareingly, loberlie, earnestlie, with al honour feare and re-(pect, not rashlie as manie doe in their vulgar and fami liar discourses, as an interiection, exclamation, by vie & cultome, not thinking once vpon him, but only by the waie nor yet to alleadge his facred name as a witnes, or comparison intermedling him in your actions. It is of the conscience and not of the mouth that God should be called one for witnes.

Sceing faith commeth by bearing I countel you to Rom to it.

Perf.2.

Bas diper.

teller.C.a.

gerbe Det.

come

The third Booke.

come vnto Sermons, to bee present at the publike Service of God in the Church, to give attendance & reverence without ostentation, vanity, ambitió & hypocrisse, ever with this assured & vndoubted truth God wilbe ferned in bart and minde. For that which is exterior and publike, is more for our owne selves, then for Gods service, and serveth more for the conjunction, vnitie, ediscation, and good example vnto others, then for Gods truth: potius admorem, quam ad rem pertinet.

Many are diligent and curious observers of these external ceremoies, which within are nothing the more godly, as God saith, they coe neare unto him with their lips, but are far fro him in their hart: they make pietie a cloake unto impiety, & their hypocryticall and cou terfeit devotion an excuse of their horrible dissolut-

neffe.

That this is the true doctrine, search the boly scriptures, as those of Berea did, and groude not your selves vpon human traditions, as the Papists doe. For Christ saith The scriptures beare Testimonie of mee, and the whole Scripture, saith S. Paul, is give by inspiration of God, and is prositable to teach, to convince, to correct, or to instruct in righteousnes, that the man of God may bee absolute, being made perfect unto algood workes; albeit the Papists are so impudent, as to affirme that they are insufficient & unperfect as namelie that blasphemous booke of Cardinall de Perrons Bishop of Eureux answered by Tilenus. Lay not the safty of your conscience upon the credit of your owne conceits, nor yet of other mens humours, how great Doctors soever they bee

Efa.29.13. Math.15.8.

Act, iy. tr. lohn 51.39. 2. Tim. 16.&17

Bellar.li.4. de verbe Dei.

Bar. Sugar

but

but yee must only ground it v pon the expresse Scripture. for conscience not grounded v pon sure knowledge is either an ignorant phantasie, or an arrogant vanity: And as our eies are deceaued by a cloud of water: so are these mindes, which are coursed with a cloud of opinion.

Wherefore as those who woulde roote Tirannie out of any Cittie, sirst undermine, and cast downe the Tower or Castle so who so ever thinketh to be saued, must ruinate the strength and foretresse of opinion. And as his Maiestie counsaileth, beware in this case of two extremities, the one to believe with the Papists the Church his authority better the your own knowledge: the other to leane with the Anabaptists to your owne conceits and dreamed revelations.

would enter, finde, and have falvation: let not your selves be deceived with the Impostures of the ignorate Priests, or preachers, be they never so learned: the only touchstone of altrue doctrine, & Religion is the worde of God, in the old and new Testament compared with it selfe, which of it selse is cleare, manifest, perspicous, and easie to be understood, as the Royal Prophet saith. Albeit the Papists like unto a fish called Cattell, lest they should be apprehended and taken in their errour, trouble the cleare spring of the holy Scripture, in making men beleeve, that it is obscure, and difficult to be understood.

To cloake their superstition, and to hide their malitious and peruerse ignorance, they are not content to cause men to beleeue, that God (the author of al lanIbid.

Math 7

Pfal.198. 2.Pet.1:19. 2.Ccr.4.3. Plin.li.9.c,29 Rom,8 .9.

Gal5.22. lb.19.

AEn.G.

Plut.in Ifd. is

Bar. Jugor,

guage, & who speaketh more plainely then al the me in the world are able to doe) hath renealed his wil vn. to vs in obscure tearmes, but hath foud out also a most pernitious and detestable distinction of Spiritual and Temporall men, to terrifie me fro reading of the Scriptures, as not appertaining vnto their calling: when the Apostle without exception of persons assureth vs, that who soever hath not the Spirit of Christ, the same man is not his. So that Prince and people, Noble and ignoble, if they be Christs, are al spiritual, and must walk in the (pirit, and performe the works of the fpirit, which are love, ioy peace, long suffering, gentlenes, goodne se, faith, meekne (e, temperance flying fro the works of the flesh: which are adulterie, fornication, uncleannes, wasonnesse seditions, beresies, envie, murt bers, drunkennesse, gluttonie and such like; which make those that doe them, not to inherit the king dome of God.

Beware therefore of repoling your falvation on the faith of your Curate, for ignorance exculeth no man: and you may read, how the Prophets, the High Priefts the Flamines, Divinors, South Jayers, Sybilla, ye how Apollo himselfe deceived men, and gave falle oracles.

Yet by reason I reade that Harpocrates the God of silence was ever set beside Isis, and Osiris, & that Minerus blinded Tiresias, for looking upon her when she was naked, to instruct us, to lay our handes upon our mouths, and to beware of an overcurious search in divine mysteries. Therfore I recommende unto you his Maiesties cautions in reading of the Scripture, That youreade it with a sanctified and chast heart admire reverently such obscure places which you understande not

blaming

blaming only your owne capacitie, reade with delight the plaine places, or fludy carefully to understand the set hat are somewhat difficult. But seeke not curiously to seeke out more then is contained therein: for that were too unminerly a presumption, to strive to be further in Gods se crets, then he is willing you should be for what he thought needfull for us to know, that he hath revealed there.

Delight most in reading such places of the Scripture, as may best scrue for your instruction in your calling reiecting foolish suriosities, upon genealogies and contentions, which are but vaine and profit not.

Be not deceived by the external and outwarde appearance of the Papilts Superstition, or of anie other heretical sec.

Elevet, accedas; examenue improbum in illà

Neither beleeue their faire pro miles and offers, otherwise then the song of Syrens by antiphrasis: and as the people of Rome beleeued Garbon, swearing neuer to credit him. Their actions should rather bee respected then their faire promises; there are too manie examples, that should cause you to embrace this aduise. The Divel spak so deuoutlie & deceaued our first parents. Tou shall not die (said he) but shal be like vnto God himself e knowing good and evill: so Caine desired friendly his good brother Abell to go forth whe he killed hims. Read how soab spake vnto Amasa holding his chinne with his right hand to kisse him, and stabd him in the side with the left. Consider how Dalsla betraied Samp-son, and how Ptolomeus the sonne of Abab having sea-

Tit. 3.9'.

diene az.

Perf. s.

Gen.4

2.Kings. 20. Iudges. 16. 1.Math. 16.

The third Booke.

sted Simeon and his two sonnes, killed them al three in his owne house.

Math.2.22.

Come to the New Testament, and observe how Herod conterfaited that he wold have worthipped Chrift, when he fought to kil him. Marke how the Devill tempted Christ with faire wordes vpon the top of the mountaine; and how Indas killed Christ. Mahomet de. ceiued by his shew of deuotion al Afia; and at this day fuch is the superstitious devotion of Talismanler in Turkie: of Mophe and Cadile fquer in the Mofquees: of the Calipbamong the Arabians, Syrians, & Ægyptias. of the Cadis that never drinke wine, for the like devotion. The pilgrims of Chaze moved with the like superstitious deuotion pul out their owne eies, so soone as e. uer they have scene the Arke of that false Impostor Meche, contenting themselves with that fight, and never after to fee any thing. Such is the superstition of the Papifts, who like vnto the Scribes and Pharifees, or white sepulchres, are faire without, & al rotten withinsthey offer you a golden cup ful of poison.

Aleias. Emb. 6.

Of al fects and herefies I, with you to bee most diligent and circumspect to avoide and shun Papistry, as having the greatest appearance, and resemblance of the truth: Desip imur specie recti; Likenes is the mother of errour: for by this meanes the Wolfe is taken for the shepheards Dog, the serpent for the Lamprey; Latin for fine Gold, as Tin for Silver, the Christal for the Diamond, and Glasse for Emeralds. After this maner Zenxis grapes deceived the Pigeons: Aeners embraced a phantasme for Crewsa, and Ixiona cloud for Inne. So are the Partriges and Plouers catched by the

fained

fained voice of the fowler: and in Virgill the refemblance of the two twins deceived their neerest friends. Many men by the like proportion of bo dy, by the likeness of face, speech, & cariage have crept into the couches of the most chast Lucrece's. Smerdis in Herodotus after this fashion came vnto the Monarchy of the Persians faining himselfe to bee Grush his sonne, vnto who he was like in name & visage: So Pompilus calling himselfe Antiochus his sonne obtained the kingdome of Siria: Sidonian the Jew by the resemblance of his face with Alexander Herods son, was crowned King, and afterwards discovered by the roughness of his hands. So Boduin calling himselfe the Earle of Flanders was created King of France, in the Raigne of King Lewis the seauenth.

long wil you suffer your selues to be led captines in superstitious ignorance, and wilful blindnes? Yee Masse Priests how long wil yee bee Satans Organs, & instruments of falshood? Wil yee euer remaine sacrificers vnto Hel? the Hecatombe of Acheron? and the holocaust prepared vnto the eternal slames? Miserable creatures have pittie vpon your owne soules: Repent in time, otherwise I denounce a tempestuous storme against you, when yee cannot recal for faire weather: when your shaddowes shall disperse, and slie from the face of the almightie, who wil render to every one according to his workes.

Moreover you Nobles, knowe, that the way which leadeth to destruction is broad, Sit was prophesied that many shal follow this damnable waie, by whom the Herodat. 3.

Val. Max lib:9
c.15.
Fulgo.lib.5.16.
In .histor.
Gall.

12.2.337.81

Mathia

Math. 25.34.

1,01,3,15

Math 7.13.

truth

sruth shal be evil spoken of.

Therfore be not moved at that reason which commonlie they object vinto the ignorant, but resolve it as wise Socrates answered the impudent whore Theodote; who mocked him laying that her power was greater then his, because shee allured manie of Socrates his schollers, but he could never allure on of her lovers. I marvaile not said he, (as we maie saie to the for where thou leadest them to pleasure, and filthy lust in plaine and easie waie; I conduct the vinto vertue, by a narrow and rough path. Net her walkeyee in the ordinances of your fathers; nor defileyour scaues with their Idolls.

Be nomore childre, wanering & caried about with every wind of doctrine by the deceit of men, & with craftines whereby they lay in wait to deceive But follow the truth and in althings grow up into him, which is the head, that is Christ. For it had bin better for you not to have acknowledged the way of right eou snes, then after you have acknowledged it, to returne, as the dog doth to his

owne vomite and the fowe to the mire.

Moreover seeing the open and manifest profession of great me worketh great effects in many mes minds, as appeareth by Nicodemus of Arimathea, & Pilat's owne confession, and washing of his hands at Christs arraignement, as by his letter to the Emperour Tiber.

I wish you al to be ready to give an account of your faith unto whom it appear aineth, and not to be ashamed to professe Christ before at the world: for who soever denyeth him before me one arth: him wil he deny in heaven, before his father. Not that I councell you ever to be pratting and disputing in al places and companies,

Ezec 20.18, Eph.4:14.15, 1.Cor. 10.

2.Per. 2.21. Math. 27.

Pieri. Hie . 35 Egefippus e Rowam. Arch. 1, Pet. 3.15. vsing your Religion, as it were an heape of Counters to lay an account withal. Nor yet that you should bee dease and dumb when you heare anie thing spoken to the disgrace of your Religio, but that you should know the whole points of your beleife to forme your life accordinglie, and be able to maintaine the with as great meeknes in conversation, as you should be resolved to dye a thousand times, rather the to renounce the least of them, that serve necessarilie to salvation.

As touching indifferent things, my aduife is that you observe both in word & deed the Canons, Laws and customes established by his Maiestie whersoever you are, without scandal, offence, light dispising, & codemning those rites which are not agreeable vnto those of your owne Country: but trye and examine them both in the ballance of realo. For this is the rule of rules, and the genetal law of al lawes, according to the opinion of wife men ropers in Das Trois in x deposs reader. That a man should follow and observe the lawes and custões of that Country where hee is, avoiding diligentlie all fingularitie and strangnes of opinion, different from the common, approved, and receased cufteme Non conturbabit sapiens publices mores , nec populumin se monitate vita connertet:you must ever submit your selues to the Cannons of your superiours, without controuerfie, dispute, or altercatio, not taking fomtimes vpon you to dispele with them, fom. times to augment them, and at other times to pare, & diminish them, according to your owne phantafie.

With my councel you shal respect Gods Ministers about al others, as his Embassadours, nether forbeare

Gal. 2.4. 1.Cor. 8. yee to reuerence them in respect of some mans particular ignorance or corruption of his manners: for the Sonne is not infected, or the worfe, that it shineth vpo

an vncleane place.

I with you to remember, that it is an vniust thing, that anie man should reap that feild which is ordained for the Ministers maintenance. Whosoeuer doth it, is no lesse profane, then he that spoileth Gods temple. I wil haue no better witnes for my proofe the the Lord himselfe, who comaded to give unto Cafar that whih is Cafars, and onto God that which in like maner apper. taineth unto him.

Allo Iwould have you to remember, that with your best meanes you help the advancement and propagation of your Religion in founding Colledges or Schools for good, true, and found doctrine, as manie Ethnicks did for their Paganisme, and the Papists doe

yet imitating their Idolatrie.

Yea & to consider that it is not sufficient for Noble men to beleeve in their harts, to praie with the spirite and tongue, and to professe God openlie with their mouthes, which are necessarie for al men to doe. But that you must protect and defend also with your hand and whole strength of body, the true Gospel against al the affalts of the enimies, to vpholdit: yea as God hath given you a fword to maintaine the true Religion, fo would he have you to cut & root out the very lowest root of superstition and Idolatrie, that they growe not amongst you.

So to crowne this first parte of your duty towardes God, with the Kings conclusion, worthy to be printed

Math. 22.21,

in your harts'with golde Letters. Keepe God faringly in your mouth, and aboundantly in your heart : bee precise in effect but fociable in thew: Thew more by your deeds then by your words the lone of vertue, and hatred of vice : and delight more to be vertuous, and godly indeed, then to bee thought and called fo: expecting more for your praise in beaven then here; & to apply to all your outward actions Christs commande: pray and give your almes secretly: fo shallyee on the one part be inwardly garnished with true christian humilitie, not out wardlie (with the prowde Pharifee) glorying in your godlines, but faying as Christ commanded vs all, when wee have done all that wee can. Inutiles ferui summ, and on the other partyee shal ef. chew outwardlie before the world the suspitio of filthie Luk. 10.17. prowd bypocrisie, and deceit ful dissimulation.

Chapt.

Of a Noble mans duty towards the King.

Ings are Gods children and are named Gods after their Father by the fage Hebrewes, who had great familiarity with God, to teach vs, that we should honour, reuerence, and obay them next vnto God, whose Lieutenants they are here vpon earth: and as Tullie tearmeth them, they are the Fathers of the Country. Wherefore Godinthe first precept of his fecond table commanded to honour them; as our Lord Jesus, to give vato Cafar that which is Cafars. And to be briefe in so cleare a matter, observe the A. postles commandement in divers places, as amongst

P 2

the

Rom.13.i.2.

the rest in a Statute to the Romans (who at this day glorifie inviolating of it).) Let everie foule (faith he) bee Subject unto the higher powers: for there is no power but of God: who foewer the refore refifte the power, refsfe the ordinance of God, and Shall receive unto them-

What man is hee then fo rash and vnaduised to saie

felues condemnation.

or maineraine that you shoulde not obay your Soueraigne if he bee cruel or rigorous? Where finde you that Gods commaundements will fuffer Kings to bee throwneout of their thrones? THAT THE POPE HATH POWER TO TAKE FROM ONE KING HIS KINGDOME, AND TO GIVE IT TO ANOTHER? AND VPON HIS LEAST DISPLEASURE TO GIVE IT AWAY? Yea if he refule , to fend an Abab or a Ieha, to kil a good Prince, as if hee were as cruel as Holifernes, Moab, and Nerowere? This is the Papists doctrine: this is the Romae Religio I with you to beware of this is the Catholike zeale to stab good Princes in the midst of their guards as Brutue and Cassius did Casar in the Senate house. They teach to throwe our Gracions Soveraigne into the Tames , as they threw Scylla into Tybre . They may pill Princes palaces as they did Osho's, & blow vp a whole world with a traine of gunpowder without hurt of coscience, or any feare of Pauls condemnation, which you lee here pronounced. Yea alas! If any zealous Ca tholike Romane can performe any on of thole, for expiation of his fault he shall bee canonized as a Martyr with Clement that stabd the French King:a day shalbe confecrated to his execrable fact, & his name marked with redletters in their bloudy Callender.

Bellar. .contro 2 46.5.0.6. pag.1081. printed. An 1601 doctrine fal she leswiss

.Hemy she. 3

Prob superi quantum mortalia pectora caca Nottis habent! ipfo sceleris molimine Tereus Creditur esse pous landem g, à crimine sumit.

Althe ancient Doctors of the Church had not Beilarmines subtility and wit to excogitate this sharpe and powerful diftinction of time, and place, to cut a Kings throat, and to blow him, and al his subjects vnto Heauen. Al the Councels that euer were, could not devile how to cast such a wide mouthed Canon as the English Homane carrying of 36.barrells of pouder. &c

The Doctors understood this place plainely & simply (as it is) to wit, that euerie one should obay his S. Aug. 11. 3. con King, be he neuer so wicked, vngodly, vniust, neuer so cruel a Tyrant or profane Atheift, as David obayed Demen. wicked Saul, id in Imperatore scientes quod Deus voluit, (As the eloquent Tertullian faith) bono [g. principes voto (debemus) expetere, quale scun q, tolerare. The very Ethnicks Religion was more godly in this point, then the Papists; they acknowledge and confesse, that the Kings Maiestie,

Non sumit aut ponit secures.

Arbitrio popularis aura. Their Popes first predecessor (as they saie only) had not sogreat power, when he exhorted almen to submit them selves without exception, reservation, equivocation, or other collusion, unto al manner of ordinance (prescribed by the king) for the Lords (ake . So I wish you al Nobls to doe the like, rather for the Lords fake, then for any other particular, ether for hope of greater prefermet, or to bee more in his Maiesties fauour, nor yet for any feare, but freelie and ingennouslie as becommeth loi-

teff.c.8. S Cyp. consse Inft. Mar . Apol .lib. Ano. Pyum Ters. policizo.

Hor libz .od. 13

L.cogisasionis' ff.de pænis.L.fi quis c.de sacro fanctis Eccle. al and faithful fubiects.

Mans lawes are noe lesse iclous of your allegeance towards your Soueraigne: for they condene to death not onlie althose that are attainted against the Kinges Maiesties owne sacred person, as Gods law doth, but also althose who are consenting; those who knowe of such a detestable designe, and reveale it not: yea euen those, who violat their officers and Magistrats: It you have never cast your eies or looked upon the Code or Digest, read now, legem Iuliam, Gad Cornelium, de crimine læsa Maiestatis, where no I remit you for brevities sake.

Reason her self exhorteth you to honour and reue. rence our gracious King IAMES, who is an ornament & perfection of al Kings past, and a patterne for al Kings to come in wildome, Justice, & meeknes. His admira ble actions are a fertil feild for al writters to exercise their pregnant wits, and to imploie their learned hads. He like another Asclepiades, reached forth his health ful hand vnto this Countrie, and redeemed it from the horrible jawes of Orcus: Hee restored our Countrie vnto life, and vs againe vnto it: He rent our mourning weeds, and wipt awaie our forrowful teares, and quenched the flames of our vniversal fire: He delivered our throates from the traitors knifes, and fer our neckes at libertie from the heavie yooke and bondage of strangers: without his healp great Brittaine had been forced to obaie shamfullie those, whom it vsed to commad before.

The sof Novem Ano. Do. 1605

Impius hec tam culta novalia miles haberet;

Virg. Eclog.

O how much are we all bound vnto your Maiesty Gracious Soveraigne! what praises and thanks are we obliged of duty,

-- ô quà Sol habitabiles

Illustrat oras maxime Principum? Quo nihil maius meliusue terris

Fata donavere, bonig, Divi,

Nec dabunt, quamvis redeant in aurum

Tempora priscum.

Let vs al therefore with one accord, and harpe in hand fing for his Pean, who erects the Storcke, and treadeth under foote the Sea-horfe,

Οἱ σύνωμοτ ἐχθροὶ κὰ δασιλεὖς γιγάντων Δμά θεν ζ κεςανῷ τόξοισι τ ΙΑΚΩΒΟΤ.

And let vs pray vnto God as Martial did for Traian,

Dij tibi dent quicquid Princeps Auguste mereris, Es rata perpetuo, qua tribuere, velint.

Chapt. 3.

Of Noblemens duty towards their Countrey.

Your Countrey, as I wish you to Reverence our general Father the King: for shee hath bred and nourished vs al, shewing especials fauor towardes you that are Nobles, in bestowing a greater portion of her goods, then vpo others, with more ample Honors. Your Nobility is best knowne, & most respected with her. Which made the Persians to sweare by the Sun rising neuer to become Grecians, Romanes, Iewes, or

Hor lib 4. Od.14.6 od.2.

Pier. Hiero. 17

Pindar. Pish ode.8.

Mart.li.10. Epigram.34.

segip-

Megiptians but to remaine Persians. This love caused Themistocles to drinke a bowle full of buliockes bloud, rather the to goe against his native countrey, who reiected him.

Excessit g, sidem meritorum summa suorum,
Hereby King Leonidas comforted himselfe and three
hundred of his servants, who were killed at Thermopilas sighting for the desence of his country, as appeareth by Simonides his Greeke Epitaph, turned into Latin by Tully thus

Die hospes Sparta, noste hie vidisse iacentes, Dum sanctis patria legibus ob seguimur.

The three Decij lost their lives for their country: so did Curtius, Gebrias, Zoperus, Cn: Scipio. Fulvius Nelsus, 8 many others offered their lives willingly for the lase-ty of their countries. It is these valiant mens examples that I wish you alto imitat, when neede requireth and occasion is offered. For it is better that one perish, then all. Dulce & decorumest pro patrià mori.

But while I remember that diuelish disseigne, and Jesuitical intention, never to be forgotte, of those cruel Panthers, Hippocentaures, Crotodils, and venemous vipers, who so vnmercifully would have killed both our Father and Mother, King & Country at one blow, I am more astonished then Pompeius was in seeing the Sanctuarie; then Alexander in looking vnto Ammons mysteries, or Apuleius in beholding the witchcrasts of Iss and Osiru. It was such a Tragacomedie (praised be God) that the like was never de ficto, much lesse de facto; yea that Attellanus himselse would not be able to act the least part thereof.

Cie. z Tuf.

Hor.3.ear.od 2.

5.274m.1605

Am.6

Luc. S.

--- bella horrida bella

Wileuer our posterity beleeue that such an vngodlie, ignorant, surious and desperate crew, would have returned vs againe vnto the first Chaos? who can thinke that such a wel gouerned & glotious Monarchy should have beene changed into a desormed Anarchy? Oh our licentious and loose liberty would have continued so ger then fine daies as it did at the death of the Persian King! O monstrous confusion where all divine and sumane laws should have beene destroied, & discipline abolished, al manner of sinnes against God and man set abroach, no ranke, no dignitie kept, but the inserior made equal with his superiour!

--- Facinus quos inquinat, equat.

Al Dicearchus his paines reckoned by Cicero shoulde have beene nothing comparable vnto the torments these horrible traitors had insticted upon us. Cyrus his overthrow by Tomiris, nor Oshryades his victorie had not been equal to our destruction. There should have beene more Brittaines bones to hedge the Parks, then there were of the Am browns and Tentons bones about the Massisan vineyardes. This is the Romane Religion.

Tantum Religio potuit suadere malorum:

Qua peperit sapècis scelerosa at g, impia facta.

The Tygres maie be accompted pitiful, and the Canmibals and Carthaginians may binde themselves apprentises vnto the Papists in such prodigious practises:
yea the very Instruments of Sathan and those insolent
Copronines at last should have been edenoured by that

Poly-

0

The third Booke.

Odyß.

oud.14.met.

4En.3.

Polyphemus Cyclop the Pope, as V by fes in Homer for his good wine he gaue him: where they thought to have ruled al, he had not suffered them, more to bee Prote-thours, then King Philip permitted the traitors of Carthage to be Portors. The Pope is Hematike, and cannot be satisfied otherwaies then with mens flesh & bloud, like the people Odry se, and the inhabitantes of Euxenbridge.

Lucan, I

- Nullus semelore receptus

Tefuits .Cas

Pollutas patitur sanguismansuescere fauces.

The traytors themselves mingled their bloud as the Seythians, and dranke it like the Catilinaries in their chamber of meditations, where they learne that treason, sedition, rebellion, and all horrible cruelty that can be deuised, is not only lawful and permitted, but also meritorious, sworthy of great praise, the factors are caonized like Marryrs for the Catholick cause. As the wicked sewes thought all things lawful for them to do, when they offered vnto the Temple, in saying Corban: even so do the Papists, as one of their own Popes wrot vnto Theodosius the Emperor, Cupiditatum quis g, suarum religionem habens velut pedisequam.

S.Hier.in.c.15 Mash.

Papaleo ep. 25

Lucret.

O Cacas hominum mentes : ô pectora caca! Qualibus intenebris veta, quantif q perielis

Degitur hoc avi quodcungest.

Young Nobles learne then in time by their example, to detest and abhorre from your hart such pernitious principles of Religion against God and man: and yee Papists repent also in time, and make not your selues anie longer members of that head, which bringeth the body vnto such torments in this life, and the soule also

vnto-

Of Noble Institution.

123

vnto Hel, without contrition, & vnfained repentace. M. Varro. Be not deceiued because you escape Manias Lawe; that you are not sowen in a sacke and throwne into the Tames infleed of Tyber?

Ignovisse put as, quià cum tonat, ocque ilex Sulphure discutitur sacro, quamtug, domus q? Ideirco Stolidam prabet tibi vellere barbam Impiter.

Perf. Sas. 2.

God hath wollen feet, but leaden hands, albeit he be flow to wrath, yet hee recompenseth his slownes with the heavines of the paine, which he inflicteth . Therefore I conclude here with this admonition,

Discise lustitiam moniti & non temnere divos.



TO THE RIGHT WORSHIPFVLL and hopefull young Gentleman St. John Harington Sonn & heire Tomy Hon. Lord Harington.



ost worthy & deare Sir, seeing the love of Tutors towardes their Pupils should alwaies continue, as the love of Parents towardes their obedient children, in token of my perpetuall affection, I send thus booke to you, For as Cicero exhorted his Soune Marcus by his books

of Offices, albeit bee was well aduanced in Philosophie, and wroot his Academique Questions to Verres: fol

have cheifly intended this whole worke for your instructio, who doth prosit as well by good exaples, as by precepts,
idq; Athenis, at the Princes Court. As in my part
shalever appeare some signes of that love which was
bet weene Tully and Hortesius, quorum alter ab altero semper adjutus est, et communicado, et monendo,
et sauendo: sol doubt not sir but according to your vertuous disposition you will receave, embrace, and welcome
my admonitions and exhortations yea and practise the,
as comming from one of

Your most faithfull and louing Tutors.

I. C.



THE FOURTH BOOKE OF NOBLE Institution, shewing a young Noble mans duty towards his Parents. and Tutor.

The Summarie.



Ven as the body and foule are conioined, so mee thinks the du. ty of children towards their natural Parents, and of Pupils towards, their Præceptors shoulde not be separated. And as freindship canot cosist without recipro cal affection, no more is this fa-

Cultie of Traching and Learning called by the Greeks
ITALDEIA able to be accomplished without effecting
of a natural dutie between the instructiour, & him that
is instructed. The sonne must be obedient and willinge
to learne, as his Father and Mother are carefull of his
institution and the Pupil must be eattentiue in bearing and reading as the Tutor is diligent in teaching, otherwise they shal alrouse Sysiphu's stone, and bee noe

Arift.3.de.pare

Q 3

more

daughters to fill with a fiffe their pearced barrel. Yea as the wives fault in violating hir wedding vowe is greater and farr worse then her hulbands, albeit they bee both bound alike by the same words, ceremonies, and solemne promises of marriage: so is the sonnes & schollers disobedience and negligence in not studying, more hurtful then the Parets in not instructing. Therfore adeste aguo animo and consider how you shall performe your Dutiful obedience towards them: the how you may profit your selves in Hearing their instructions: and thirdlie by your owne Private reading; which are the three principal points of my aduise in this book as they are of alyoung Noble mens duties towards their Parents and Præceptors.

Chapt. 1.

Of ayoung Noble mans duty towards his Parents.

Ature her selfe mixeth so the bloude of all well borne children with a dutisult respect of their parents, that I neede no more to exhort you to performe this dutie, then the wise Law-giver thought it necessarie to ordaine a punishment against Parrieides. The heathens themselves acknowledged the Law of Nature, in permitting sul, absolute, & vniversal authoritie to all fathers to dispose at their owne pleasure of their childrens lives, honours, liberty and goods as the wordes of Romula's Lawe witnesse most plainesse: parentum in liber os omne ius esto, relegandi, vendendi,

Dien.Halic. lib.2. Aul.Gel.li 2

occi-

three yeares of age. Which Law was renued by the Law of twelue tables, whereby it was permitted vnto fathers to sel their sonnes three times, as the Persians, and ancient Gaules did according to Aristotles, and Casars testimonie. Whereby it appeareth euidentlie, (as also by manie particular instances of sonnes, who submitted their necks willingly to their fathers swords) that who seuer rebel, and refuse obedience vnto their natural Parents, they are guilty of Leaze-maiestie a gainst Nature her selfe.

Nec est humano sanguine cretus; Illum sed genuit præduris cautibus horrens

And albeit neither the Law of Nature, nor of man exacted this duty of vs, yet Gods commadement (aboue them both) given with a bleffing vnto thole that keepe it, and a heavy curse against the transgressours theros, should move vs al to performe this duty, as it is written partly in the first I able of his Law partly in the second to teach vs (as Philo and Hierocles observed wel) that we must honor the as half Gods, as they represent the Image of God invisible, better, and more lively the al the Images which the hart, & hand of man is able to conceave, and frame.

This dutiful honour is not performed by an outward behauiour of the countenance in vncouering the head, in bowing the knee, or in naming them father, and mother (which I thinke the most honorable stile or title that children can give to their Parents) but require th also that you reverence them in hart, & 8 Eth.e.20. 6.de bello.Gall

Aen.4.

Exed. 20.

Philo. Judaus in. Decalogo.

minde

The fourth Booke.

minde, acknowledging them to be the secondary causes and next authors vnto God of your beeing, & lineing, and in that point are like vnto his Almightie maiestie.

Deut. sr.

Hierom.35.

Cerent Hean,1.

Liu.7.

Therfore shew not your selves disobedient, stubborne, or vnwilling to their (though rude, & rigorous) commandements, more then I sac who submitted his neck under his fathers sword, without grudging or repining, or more the the Rhacabits, who willingly abstained from the drinking of wine al their life time, fro building of houses to dwellin tents, fro sowing of seed to obay the voice of tonadab their father.

Suffer pacientlie, and indure willinglie their imperfections, choller or frowardnes, Iniques sit, feres tamen, beare with their severitie and rigour as Manlius did: For the Tribune Pomponius having accused Manlius stather before the people of manie faults; and among the rest that hee vsed his sonne too roughlie, making him to labour the ground, and doe manie other service and base offices: Manlius without farther delay went vnto the Tribunes beds side with a drawn sword in his hand to sweat him that he should desist to prosecute against his father, choosing rather to suffer his sathers sigour, then to see him followed and pursued in that action.

Nether would I wish you onlie to bee pacient in suffering your Parents austeritie; but also to support, and help them in al necessitie and adversitie, & weaknes, as Aneas did, who through flame and fire, carried his old Father Anchises. As also amongst that weake sexe of woemen kinde, you read of one who nourish

Een. 2.

edher father vpo her breft, and fo of another daugh ter who gave fuck vnto her mother, both which were condemned to starue in prison for hunger, according to the accustomed punishment of the ancients. Yea amongst the brut beasts, the Storke maie be a patterne Pli li.10.c. 23 in this point of pietie, and duty towards our Parents. For the little Storks nourish the old ones, couring them with their wings, and coupling themselues to beare them when they are vnable to flie. Their loue maketh the inuet this deuise, which is so manifest that this point of children's dutie hath beene expressed of the Grecians in this word arrimadepur in Latinerecico. miare: Allo for this cause the Hebrewes call this bird chasida, which is to say the thankful and charitable.

Iob.36.

Moreouer I wish you particularlie that you interprile nothing of anie importance without their confent, approbation, & allowance, cheislie in marriage. For a man marrieth not for himselfe onlie, and to content his owne phantasie and humour; but also for his posteritie, his house, for aliance, & many other things, which are to be confidered beside loue. And wee see that private marriages done against the Parents like-

ing, doe neuer prosper.

Gods law, the law of Nature, and civil law willeth the same honour to be giue to your Mother, that you should give to your Father, without exception,

Qualonza decemtulerit fastidia menses.

Beginn not then your first warrs upon her, but practife earnesth to deserve her blessing. Nether deceave your selves with many that say, They care not for their Parets curfe; fo they deferue it not. O invert not the or-

Lew. 20.9. Eph.6.2.

Car . Super

The fourth Booke.

der of Niture, by indging your superiors, cheifly in your owne particular. asure your selfe, the blessing, or curse of the Parents bathener a propheticke power ioined with it.

But to ende this dutie, I wish you alyoung Nobles, as you hope, and expect to inherite your Fathers possessions after their death, so toe honour them also when they are dead.

Est honor in tumulis animas placare paternas,

This aduite is both civil, & Natural, as appeareth by the law feriptus heres side religios: And by the custome of the anciet Egypteans in building sumptuous and honorable tombes: as that of King Simandius, the Pyramides, which were ere ched by Artemesia, and Hadrianus his tombe in Cizico, which are two of the sea - uen miracles, saying that our dwelling houses in our ife are only lnns, wherin wee state but for a time, but there we shall dwel as in our proper & natural lodging ynto the last day. Yee have also in this point a notable example of Cymion sonn to that great Militades, who died in prison, hee sold himselfe and his liberty to bury his father. With what ceremonies you should performe this suneral dutie, learne of Eneas.

Nampius AEneas ingentimole sepulchrum Imposuit, suag, arma viri, remumá, tubamá, Monte sub aerio, qui nunc Misenus ab illo Dicitur, aternumá, tenet per secula nomen.

Acreas thought it not enough to put him in a coffin, or to embalm & annoint him with odoriferous spices, waxe, and Honie, and to wrap him up in fine syndon as the lewes, Astrians and Scothians vsed to do, but

would

Ovid.4

Died. Syeul.

vid. I de rift.

ten.6.

would have his armour hang aboue him with learned epitaphes to bee as manie tokens of his valour, and to terrifie (as I take it) al those that would staine his good name or trouble his repose in the graue.

Howfoeuer it was, the honour which you owe vnto your Parents when they are dead, commandeth this ornament of their Tombe, which for this cause is thought to bee from the French word Tombeau as who would faie Tout bean, it should be al faire: as likewife in Latine to bee called sepulchrum quasi feor fum pulchr ". You therfore that are of ability & have pow. er to bestowe honorable funerals and faire tonibs vpo your Parents.

Et tumulum facite, & tumulo superaddite carme. virg. Eglog 3

Chapt.

Of the Pupils Duty towards his Tutor.

His duty is fo straitly conjoined and unseparably connexed with that of childre towards their natural parentes, that it were superfluous to perswade you thereunto by discourse. The verie reasons and precepts of the Heathen

Qui praceptorem sancti volne; e parentis

Effe loco

are lufficient to moue you: therfore I aduite you only to Honour and obey them with a free minde, as is covenient for men of your qualitie, and not for feare of any punishment. Your obedience must spring from a fountaine of affection towards him, who wil loue you

Tuven.7.

R 2

againe

againe. For Loue (as Parmenides holdeth) is the efficient of allthings. Obay him for your owne weale, & honour him, that is the chiefe cause of your honour: confider howe The few honored his Tutor Connidus in facrificing and dedicating one day to his honour before his owne : as the good Emperour Antonius respected fomuch his præceptors that hee kepte their images of gold in his chappel: and lo Caim reverenced much his Tutor Agrippa. When he admonisheth or reproueth you somewhat sharply, thinke it is for your amedmet, & that he loveth yous feeing monitiones & obiurgationes vera amicitia proprium, and they shoulde beetaken friendly. Learne of Titus Vespasianus his sonne, who being fent for vnto India at his fathers death, defired of Apollonius fome precepts whereby hee might gouerne his Empire wel; and when the Philosopher aunfwered that he would give him one of his schollers that should shew him of his faults freely without al flattery or feare, as Diogenes the Cynick vied to do: The young Emperour hearing this word Cynie | laccept, faid he, of your present most hartely, and wil suffer him not onlie to barke against me, but also to bite me, when he perceiueth me to doe any thing worthie of reprehension. Xerxes had ever with him his Tutor Damarathus, who admonished him likewise freely amongst the innumerable armie at Helle fpont. Crafus vied Solons councel, as Alex ander the Great gave eare vnto Calisthenes his free admonitions, & Dionise of Syracuse was neuer offended at Dions and Platos reproofes. Wherfore harken vnto leremias exhortació, that whe you have luch a Tutor that freely, friendly, and faithfully will, & dare

Ferem.

advertise you of your faults, keepe and entertaine him as your owne hart. Hee will be as necessarie vnto you to shew you of your vices without hypocrisie or dissimulation, as a fine Venice mirror shewes a Lady of the spots upon her face, or anie fault in her attire and ap-

parrel.

Therfore Noble Pupils I coucel you not only to be louing and obedient vnto your Tutors, but also thankful in advancing & enriching them according to your abilities, as Achilles did his preceptor Phanix, Alexan. der did Aristotle, Traiane the Emperour in promoting Plutarch to be Conful of Rome, as Theodofius did Au-Conius. Severus the Emperour bid his Tutor Hermocrates alke of him what he plealed, who having alked fiftie talents of gold, commaunded to give him more, thinking that suit too little for his recompence. What thal I alleadge Theodoricus King of the Goths (or anie other forraine & strange Prince for an example) who aduaunced his preceptor Caffiodorus vnto fo high honours, when you have a familiar and present patterne nothing as yet inferiour to the best I have named, cither in honouring, louing, obaying, or advancing his Tutor, M. Newton as hee well descrueth? Yee who haue the honor to attend his Highnes, can testifie that it is as impossible for me to expresse any waies his perfection in this point of duty onlie, as it is difficil for you to follow his example.

W holoener theweth himfelfe vnthankful towards his Tutor in special, that hath taught how thankfulnes is the ornament of al vertues, and the bond of humane societie, it is no marvail if hereafter hee regardeth neither Religion, faith, Iustice, and that he treade lawes & al equity vnder foot, therfore that the meanest of you may shun this vgly and monstrous name of ingrat (nã dixerint maledista custa, sum ingratu dixerint) which name is repugnant to nature, as appeareth by Plato in calling Aristotle Ingrat mule, I coucel you alto cofesse and acknowledge at least in word, by whom yee have prosited, as Thales conditioned with Mandraitus, to supply with affection and good will that which you are never able to performe by effect, when yee have done your best. For as the common sentence beareth, a man can never require that, wherein he is obliged vnto God, his Parents and Preceptour, as yee maie cassilie judge by the prosite of your Tutors paines in this anti-thesis.

Chapt. 3.

How profitable learning is, and how hurtful ignorance is unto a N oble man.

Alse and fantastical opinion prevaileth so against reason now a daies, that ignorance is thought an essential marke of a Noble maby many. It a young childe loueth not an Hawke and a Dogge while he sitteth upon his nurses lap, it is a token, saie they, he degenerates. Such is the miserie & blindnes of this unhappie age, that manie growing in yeares professe nothing more then scotting at learning & the professors therof, in calling them al clerks or pedants. If they perceive anie Noble man better disposed to learning then themselves, presentlie after a scorning manner

they wil baptize him with the name of Philosopher: have he a compasse and a rule in his studie, then hee is an Astrologian; can he make halfe a sonner, hee is a rimer. Notwithstanding learning only putteth a difference betwixte men, as reason maketh vs better then the brut beasts.

By learning we know Nim. rods pride & Now inflice: A brahams faith and the incredulity of the lews: Tobias godlines & Corabs Atheilme; Cyens mecknes, and Antiochus rigor. Learning teacheth vs to make a ladder with Elias and Emeh to reach voto heaven It telleth vs of an Achilles amongst the Greekes, & of an Helfer amogft the Troias. Alexander should have been fmothered vader the ruines of Asa without learning, which sheweth vs the forrow full funerals of Princes & the tragical endes of those, who appeared to bee fortunate in their beginning: it letteth vs know of Iulius Cafars honor, and Heleogabalus fhame,

Mars fine Pallade mors: marcor fine Marce Minerva.

Pallade Mars vivit, Marte Minerva viget. A Councellor must be learned, and as Mutius Scavola

Ignerance is allving mans tobe, the death of the minde, a hell vnto the body, and as Cicero faith after Plato, it is the chiefest and greatest evil among men. Wherefore the Mitileneans thoughte they could not punish a man more grievously then in debarring his children from learning. What is an ignoraunt man ableto doe? Orwhat service can hee perfourme either for Prince or Countrey or yet for himselfe? No he is not on. ly vnapt for all dignities, offices or Charges, either in time ofpeace or war, but wil cause a defolation to betake his na. tion, and knoweth not howe to behaue himselfe either abroad or at home, as by this fhort induction may appeare to every one. . backen and

2 disamollaryn

An Iguerant councellor loveth not vertue, because hee knoweth it not, neither is hee able to discerne betweene

reproached Sulpitius a Noble Roman, and Ammianus Marcellings faid vnto Orabisus, it is a shame for a Nobleman to be ignorant in the laws of his own country. By learning only hee is able to fit in a Kings Privie Councell, to haue a voice in the Parliamet houle, tovndertake an emballage, ortobee imployed in some otherhonorable charge for the publike, and himfelfe,& his freinds in private. Except hee bee conversant in the lawes how is he able to main taine his tennants in good or der, to speake for his freind in a ny controuerly, to ende their quarrels and to give the a wife aduite?

Manie thinke it sufficiet that a warrier can keepe his armour cleare from rusting, & se e his horse wel dressed; wnto whom I would assent if I kn ewe not that great Cap tains have ever achived more with their heads then with their hands, & that the most renouned warriers have ever bin indued with learning as wel as with valour, as is vndoubtable by Cyrus, Alexander, Calar, & altherest. They deceave them selves to think

good and euil, because hee sceth al things confusedly without al distinct perspective. Hee is cruel when hee should be merciful, hee is severe, when meeknes is required, & rash in pronouncinge sentence, whe he should advise with leasure. And as the wise man saith, bee runeth open bis wrack without delay, like a mother falleth onto deshonor with out shame; for hee knoweth not the pytr but by his own fall.

An ignorant warrier cannot range his troupe in order, or make of his army a trench; his company shall never bee welllodged, hee will thinke himfelfe fureft in greateft danger, & wil walke in feare when hee should fleep in fecuritie. His armie shal wat wa ter in Summer and woode in winter:hee cannot finde the ford in a brook, nor go vnto the bridges of great rivers, & thal faile in a thouland fuch like things, wherofthe leaft is fufficiet to ruinate the greatthat courage appertaineth only vinto Mars, and that he only illeweth howe to fight, because they have never seens

-- galeamá, hastamá, minace, Ægidág, horrisicam turbata Palladis arma. Acn. 8.

They have never learned that Viviles fighting deferued and obtained Ashilles armor before Aiax, and that firegth without wisedome is but like a (word in a mad mans hand. The wife Romanes made ever the first skirmish in their long gownes before they armed themselves against anie enemie. They had rather attribute their dignity of ruling over the worlde vnto their learning the vnto their ftregth, vnto the first beginingrath :r then vntothe end ing; which made Augustus take fo great pleafure in repeating this verse.

Romanos rerum dominos, gêtema, togatam. Acn, I.

A learned Courtier is capa ble of his Maiesties profound discourses at al times, he can court the ladies with discretion and intertaine them in wiseand honest conference, and is able to winne al mens

test Monsrch vpon earth. Hee is not able to judge of good feruice, and to observe who meriteth to be recopensed. Al his skill consisteth in his eies, which are fo pore blind that hee cannot fee an inch before his note. I remit to your owne reading fundry examples of incoueniences. that have befallen in warres through the ignorance of natural causes, of the ecclipses, of the impressions fashioned in the aire, and of a superstitious feare of the celefiall fignes:and how by the ignorance of Colmographie, Cho rographie, and Geographie, they have not beeneable to know their waie, nor to indge of the height of the wall which they have been about to scale, but haue coe a great deale to fhort.

VV here an ignorant Courtier in hearing his Maiestie speake of anie thing except dogs or hawks he is like a cyphre without the significatiue sigures, or dumbe letters without the vowels; hee fauour by his meeke, gentle, and civill behaviour, as to be imploied by his Maiestie in some serious and important affaiers.

If a Noble man will live privatelye in the countrey, by reading hee thall have both profite and pleasure, as Nicias, who tooke fo great pleasure, that he knew not when hee had not dined without alking his leruant, & Archimedes who could not abstaine to draw Geometrical figures in the oyle of his annointing before dinner; and in our owne daies Adrianus Turnebus and Budeus, who could not abstaine from their booke vpon their wedding day. V Vouldyou have more Noble er oles of thole who delighted in reading? Alexs ander was neuer without Homer or Xenophon in his hands. Cafar had commonly in his pocket a Saluft. Scipio was in.

he maketh the chaber maids laugh at his discourses, hee measureth himselfe by the imbroderie of his owne hatband and gay cloathes, but when hee goeth through the courte, no man will say this is hee, whom the King sends vnto Constantinople, or to constirme our ancient aliace with the French King, or to make some accord betweene the Electors of Germanie.

An ignorant Lord Living at home shall be a scourge vnto his farmers, a torment to his familie, a mocking stocke to his neighbours, a shame for his freinds, & a flander to his Parents. He shal not bee a boue the meanest of his tenants, if hee goe not vp vnto the top of his rower, and walk vpon the leads: the Clarke of his village shallaugh & mock him in his presence: His sons Tutor wil neglect his duty in instructing his children if ever hee haue any, & his very seruing men wil cotemne & misprise him in his face: And which is worst of al and most to be lamented, his gentlema Viher, wil not be affraid to court his lady in his fight, & The wil admire euer, and loue

loue with Ennius. M. Antonisus toke great pleasure in reading, as appeareth by that exclamation, ô ten thousand men! remembring of that historie whereit is said that Xesopho the captaine brought backe out of the wildernes of Seyibiaten thousand men. Eumenes read alwaies Thucidides, and Pyrrus caused Herodorns to bee read vnto him. Charles the Great was very di ligentin reading the Bible, & composed great volumes, wherof the Germans bragg at this day-So did Dagobert and composed hymmes which are funge in some Cathedral Churches in Frace. But to o. mit Ptolomens, Infinian, Aure. lian, Emperours, and Alphonfus and luba, our Severaignes diligence may sufficiently in cite you all to read, &to read his owne bookes, which are folearnedly penned, that therby yee shal respe both profit and pleasure.

a more gallant man then he. Therfore I councel you all of what socuer, degree or age yee bee to study, and thinke no time soone enough or to late: for as Diogenes said vnto a younge man, who fled into a taverne being ashamed to bee seene, the farther you goe, the farther are you in the taverne; so the longer you de laie to learne the longer you remaine ignorant.

S 2

Chap.

The fourth Booke. .

Chapt. 4.

Howyou Should attaine to Learning.

part of the Pupils duty A certaine Lacedemonian seeing Xenocrates studying Rhetoricke in his old age, asked wisely of him, when wilt thou be a Councellor? Or thinke you to be an atturney at Rhadamanthus barr, that have delaied vnto your white haires to studie? Which moveth mee to wish you that are young to employ the age sitting for the sirst rudiments of learning.

Non omnibus annis - Conveniunt eadem.

Therefore annoint your ears, as the ancient wresters vied to do, that you maie shew your selues willing and prepared to learning: and as a people of India named Panæt ij vie their long eares for garmentes, so let your attentiue and patient eares serue for the first instrument of your instruction,

--- da tenues aures, animum g, sagacem, Ne fieri negites, qua dicit posse retorqui Vera repulsanti di scedant pectore dicta. Tutemet in culpa cum sis, ne cernere possis.

Laugh vpon the three listers when you come to make love vnto Iupiters thrice three daughters. You must make an offering vnto Venus before yee enter into the schoole of Athens. Love hath placed her altar at the schoole doore and hath christened the Sciences after her ownename, naming them protople and protople. Ear is propagie in modular in the knowledge of manie rare & sin-

Strabo.5.

Plas. Sympof.

Mocr.ad Demo

Henes, who naturally stammered in his speach, speake plainely: that deliuered old Appius from his palsie, Bias from his slownes, and made Alexander conquere the world almost without souldiers, & haue souldiers without mony. We liue not now under Saturnis raigne, but wee must make our vowes unto Ceres, holding our hand at the plow stilt & bewitch our steril soiles, as Furius Cresinus did. No man is so fortunate now a daies as to become learned, as Amphirans did, by dreaming, or as Ganimedes was admitted at the Gods councel table by Gyges his ring. Whosoeuer would eate the kernel must cracke the nut.

Hefod in oper Plin. 18.6.

Plans.

Dy bone solertivendunt sperata labori.

The long gowne requireth a long and continual study, which the Romans vnderstood verie wel in choosing it for their young Nobles weede before any other garment, cutting it a little shorter as they grew to mans stature.

Neuerthelesse be not wearies for albeit the roots of learning be bitter, yet the fruit thereof is sweet, like vnto Platoe's suppers, which pleased & tasted better on the morrow after they were eate, the that same night. Or they are like the fountaine Inio called Teveron, which at the first entry of those that bathe themselves therein appeareth verie colde, but after a little space becommeth so pleasant and warme, that they would dwel there: so at the beginning manie detest learning, as one who had tasted of snailes slesh, but after they had digested it and selt the sweetnes thereof, they are allured therewith as it were with hony, or sweete new

The fourth, Booke.

wine, that they cannot be satisfied before death cal vp 3

Chapt. 5.

What course you should observe in Learning.

As in time past whosoeuer sued to serve the Noble Romans went first vnto the Viher of their hal called Servus Asriensis to bee infourmed of their Lords pedigree, to know his valiant acts and the order of his house; so I thinke it necessarie that you speak first with the Atrienses of learning, which is the Latine & Greeke Grammar (conioining both togither as Cicero councelleth his sonne) before yee preasse to have entry at Apollos cabinet, except yee wildo as the Romans who were thought to be dead, that came in at the window or top of their houses and not at the dore. For the knowledge of these two are the chiefe keyes to all Sciences and giveth onlie accesse to the nine Virgins. Be not deceived then with the Franciscan Friers manner of teaching, who say

Bueba Franciscan.

Offic.1.

Nonte grammaticas opus est ediscere nugas,
Et tetricis languere scholu; tantum elige gnomas
Priscorum e libris paucas: tria commata Tulli,
Virgilij totidem ver sus, vel carmen Horati
Dimidium, hac, omnis seu condimenta loquela,
Semper habe in promptu, sic cre scet opinio surget
Hinc decus & stupidimagna admiratio vulgi.
I adde for encouragement unto the Greeke tongue

that of the seauen special and principal tongues: viz. the Asprian, Arabick, Egyptia, Hebrew, Greeke, Latine

Of Noble Institution.

& Dalmaticke, the Greek is most easie, as shal appeare vnto him who wil travel with Fly Bes, and heare it commonly spoken in al countries, and speciallie in our own where we retaine yet manie Greeke wordes, as a wel- Remaines of a read author obserueth, & giueth sundrie instaces. The objection of the difficulty thereof was invented by the enemie of mankinde and pronounced by his atturney Clement the 5.at the Councell of Vienne to locke up the sweete conduits of Gods true worde in the New Teftament. By the knowledge thereof their malicious ignorance is discouered. Be not therefore deterred fro learning fo pious and fweer a language, euer vfed by Mercury messenger of the Gods, and which willead you to the spring of all sciences. Let Themistocles example moue you not to believe the translatours in so manie good histories as are written first in Greeke, who having to communicate somewhat privatlie to the King of Persia, would not alke presence of his Maiestie vntil the time hee coulde deliver his embassage in Persian language, fearing that the trunchman woulde either adde somewhat vnto, or detract from his message." After yee are wel grounded in Grammar my next adviseis, that every Noble Scholler,

--- Det primos versibus annos

Maonium & bibat falici pectore fontem,

Mox & Socratico plenus grege mittat habenas, that he passe through al the arts and sciences in order. not mounting higher then his forces permit. To infift in the commendations of Logicke, Rhetoricke, and the rest of the Sciences particularlie, which are so knowne lippis & ton forzbus, I might be longer in everie one,

greater worke.

then

The fourth Booke

then my purpole is to be in al this volume. Wherefore I wish you onlie to consider that the ancients painted man commonly with both his sists folded on his brest, to teach vs that wee shoulde sollow on the pursuite of learning and al vertuous enterprises with a neuer fainting resolution,

Nonomnes arbafta invant humile fg. myrica.

A man looseth his time that runneth, run he neuer so sierclie in the beginning, if hee become wearie before he come to the race's end, as many young gentle men do, who in their infancie were admired for their aptnes to learning, and prompt speaking of eligat Latine, being men haue not onlie forgotten to be congruous, as the common word is but which is worse, haue allearning in derision; and in scorne therof will speake the most barbarously they can imagine.

Learning is circular, and the Mules stand round about Apollo, having no beginning nor ending more then a geometrical circle, so that he who would evicy one of the disciplines must labour to bee acquainted

with them all. Therfore Noble Pupil

His animum succinge bonu: sic flumine largo Plenus, Pierio def undes pectore verba.

Chapt. 6.

How necessary knowledge of the laws is for a Nobleman.

Morall, Naturall, and Supernatural philosophie, as al the parts of the Mashematicks, are so alluring & perswassue of themselves, that I will

only

Virg. Ecl. 4.

onlie put in remembrane of that facultie, which hath no pleasant obiect except it be gaine, and therfore is neglected of you almost, albeit it properlie appertaineth vnto you, not only by birth right, but also according to the ancient customes both of Greeks & Romans who never thought their young Princes, and Nobles worthy to have anie office, vntil they were wel feene in their owne countrie lawes. The great councel of the Amphictions, Areopazus of Athens, the two Con-Suls, the fix AEdiles, the ten Tribunes, and the 18. Prators of Rome were al Nobles, and surmounted the rest of the Cittle as much in learning, as in extraction blood. I omit P. Papirius, who wrot the lawes of Kings and Mutius, Brutus, and Manilius, who established the Civil lawe, to exhort you to embrace the lawe of your Country cheifly, that you maie discharge the dutie of a true Noble, in defending the innocent, the widow and the orphant, the oppressed, & the feeble: yee must help them with your tongue before you put to your hands, you must maintaine them with reason & lustice, in letting the ludge understand privatlie, that yee know their right, & how they are wronged; yea if need require to stand their atturney before his Maiestie, in making him understand by the lawes how the poore petitioner is abused, and that his petitio is grouded vpon the lawes of the Realme. It is a Christian & charitable exercise to defend the opressed. Also byskil in the lawes you shal not onlie preserve your self from anie wronge, but also determine causes & make an agreement betwixt your neighbours and freinds, rooting out the feeds of diffention, strife, hatred, & deadly

T

feids

The fourth Booke.

feids, which is the cause of much bloodshed . Daiely there happeneth accidents at euerie houre when yee are least aware, that require a present resolution without seding to an Aduocate or an Atturney to have his councel. The ignorance of this Science hath brought great Citties into desolation, onlie for mistaking of on word, as the faccage of Carthage by Scipio the younger sheweth, because the Carthaginian Embassadour vnderstood not the difference between the word Cittie, and the word Towne, et quod Respub. non sit in parieti. bus as Pompey laid vinto the Senators at Cafars perfecu. tion. There was the like fault made in the treatife of peace between the two Cantons of Barne & Friburgh, in the yeare 1605, where by their second article it was agreed, that the leege betweene them should remaine as long as the wales of their towne shal appeare. So that you fee that this studie is most necessarie both in publike offices and private conversation, at home and abroad, aswel in time of watres as in time of peace, & as the lawyer faith, Respublicas instituere, fin es imperiorum regere, causas regum discept are populorum mores Sanare, Principum fadera Sancire, divinas humanas 9, leges ad hominum inter homines societatem accommodare.

Chapt. 7.

What bookes you should read privatly by your selfe.

part of the Pupils du Ville I am about this last part of your dutie,

Apollos answere pronounced by the Oracles
mouth vnto Zeno, being inquisitive of the

lame

fame point, commeth into my minde, and by appearance roundeth into mine care, that there are no bester meanes to attaine unto learning, then to frequent much with the dead, which is, as I understand to read diligetly, and revolue their bookes. Wherefore as yee are curious in choosing your armour and horses, & in trying your Hawcks & doggs, I coucel you to be as choise what books yee read; and that yee come prepared, as the Ægyptians fed at the Sonnes fabulous table, not eating but of the daintiest dishes, albeit they had a good stomacke. For there are some bookes, which are onlie worthy to be tafted, others to be swallowed, & the best to be chewed, let downe and digested. I cannot finde a fitter similitude to explaine this point of reading then a mans traveling through lome strange Country; hee breaketh his fast or dineth in some towns passing slight ly through them in others hee will lodge al night, but yet he wil choose some pleasant and convenient Citty to learne the language in, and there have a fetled staie for a time: to are some bookes only to be read in parts, others to be read wholy, but curforily, and some few to be read wholy with great attention and diligence. Of thele few I wil give you this short catalogue, withholding and restraining my pen from the large field of general prailes of Historie, Oratorie, and Poesse, oranic of the Sciences.

First I commend vnto your diligent reading the hi storie of the Old and New Testament, wherein ye may profit more, both for Religion and state matters, & for the particular leading of your owne life, then in all the Greeke & Latine Histories, which stutter in respect of

T 2

the

the sweete and lively eloquence of Gods booke and divide historie. For what booke in the Bible is to bee exempted fro this title? The 5. bookes of Moses, the book of Iudges, the 4.books of Kings, Iob, Hester, Iudith, Ruth, Tobias, and also the historie of the Machabees (which is separate from the other') I suppose none wildenie but they be al historical. Also Esdras, Nehemias, Ezechiel and Daniel although they be Prophets, yet are their works compiled in forme of narrations, which in the Rhetoricke schooles are called Enunciative, & only pertaine to histories, wherin is expressed a thing done and persons named.

All the other Prophets although they speake of the time suture, which is out of the description of an historie, yet either in rebuking the sins and enormities past, or revealing the destruction of their Countrey, or captiuitie of the people, and such like calamitie and miserable estate in mouing & perswading the people, they doe recite some circumstance of a narration.

As for the New Testament, do not the Evangelists cotaine the temporal life of our Saviour Christ, King of Kings, and Bord of the world? The order and disposition of the text in narration, verity in sentences, gravity and validitie in councel proueth the same. None will deny the Asts to be an historic. The Epistles of the Aspostles do containe councels and advertisements reciting diverse places as they were an Epitome or abbreuiation of historic. Therefore I exhort you to be as diligent in revoluing this history sirst as the young Princes and Nobles both men & woemen were in the time of St. Ierome, Basill the great, Irenens and St. Augustine.

In this lecture you shal finde both grace & comfort by Gods holie spirit, that wil ever be present, if yee invocate him as yee should do.

If you would learne of the Greekes, read Thurydides, the fabulous historie of Herodotus, Xenophons commentaries, Lysius, Arrianus, but chiefly Plutarch amongst manie others, in whom pleasure is so mixed and confounded with profit, that I esteeme the reading of him as a paradise for a curious spirit to walke in at altimes, and a fountaine of allearning for an ignorant. In him yee shalsee almen painted in one sheete of paper, all vertues in one lease, al vices in the reading of one line, and wisdome her selse in euerie letter.

Amongst the Romanes I recommend in like manner Casar, both for the sweet flowing of the stile (according to his Maiesties iudicious Iudgment, wherevnto the learned sort subscribes) as also for the worthinesse of the matter it selfe. For I have ever bin of that opinio (saith hee) that of al the Ethnick Emperours or great captaines that ever were hee bath farthest excelled both in practise and precepts of martiall affaiers. Then read Cornelius Tacisus, Suetonius, Salustius, Iulius Florus, Patritius, Alexander of Alexandria, with others, whose names were too tedious to recite.

J would have you allo to be familiar with the histories and cronicles of your owne Countrie, ne sis peregrinus domi, before you read those of France, Italie, Spaine & Germanie especiallie; that you maie knowe the life, Nature, manners, and estate, both of your freinds and soes, which maie beeverie profitable and pleasant vnto you at al times.

Bar. Supor. 3

In Scotland wee have verie fewe of this kinde, except it bee Hector Boetius, and a short harmonie of the Kings of Scotland, England, & France writte in French by one L. Chalmers: a booke albeit but little, yet verie worthy to be read. I thinke that our predecessors could do better then faie, and were more occupied in vertuous action then in contemplation & writing. But now adaies I thinke we come fhort both in the one and the other, in doing or writing well, except it be his Maie. Stie, whole exaple wel & duely followed, is able to make vs perfect in them both; his actions and gentle nature, more then humane, makes him admired, as his diverle learned and eloquent volumes vnimitable, wherein he meriteth worthilie those praises which Cor. Tacitus attributeth vnto Augustus Cafar; Augusto profluens & que Principem deceret eloquentia eft. For if yee note it wel, yee shal finde it Princelike, flowing from a fountaine of learning, & yet streaming & branching it selfe into natures order, ful of facility and felicity imitating none, and yet vnimitable by anie. Yea Athens her felfe was no more Attike, al things therein are so sweete & pleasant to looke to. In reading of them Cate woulde not have complained for want of gravity, Varro for lacke of waight, nor Tacitus crave greater pope in the; nor would Graceus aske for violence, or Cafar faie they lacke heate, neither would Crissus be offended at the sparing of his words, nor Cicero require a greater abun. dance; to plentiouslie are al the parts of Rhetoricke lodged in his writings. I particularlie recommende vnto your reading his BAΣIAINON ΔΩΡΟΝ, whereunto I am. much obliged in this. For if I durst speake my simple

Anni.I.

iudgemer, it exceede thas far Xenophos K TPOT-HAIDEIA in good & godly instructions, as currage doth couard lines. For albeit Xenophon hath a good beginning for the Institution of a young Prince, yet (if you wil marke wel forgetting himselfe, when he commeth to State matters and making of warres, he maketh Cyrus to triumph only by Treason, and to be rather a coward then a valiant Prince, which is a bad leffon for any young Prince, or Noble man. As hee faineth one Araspas to have received some litle discontent by the Afgrians and Lydians, therefore to betray them, who trusted in him as their special friend : so hee calleth Gadatus a good & vertuous Prince, whom afterwards he shewes to commit a horrible treason; and which is worse, hee maketh Cyrus to bee the plotter and first inventour of these treasons. So that by Xenophons lessons it appeareth that it was lawful to deceive and betray those who put their trust in you, in so much that he thought his 8. bookes were a sufficient Institution for all Princes and Nobles. For if he had written them as a simple narratio appertaining to the veritie of the Historie, I would iudgehim exculable for letting down thele danable practifes, but he wil haue them to be instructions. You shal not finde the like of the least of these faultes in his Maiesties Instructions, which have worne Xenophon out of credit in al other Countries, where they are trulie translated and read vnto all Noble mens children, the fathers themselves not dildaining to keep a booke of them in their owne bosome; as I councel you especiallie to do, who daily see the practise of these precepts by the Pupil, vnto whom they were first raught.

Xenoph.Cyr.4.

Cyr. 4.

Here

Here in England I have seene manie good, parts of an Historie written by diverse learned men: but I know none that is perfect. Wherfore I wish that as his Maiestie hath ioined the great lland into one Monarchie for time to come, so some learned mã would ioine vs faithfully without anie parcialitie in on historie for ages past after the manner of the sacred history, which draweth downe the storie of the ten Tribes, and of the two Tribes as Twines to gether. It were a work doubtlesse both profitable to vs and honorable to his memorie that did it.

Amogst other good English books, Jrecomed particularlie vnto your pervsing the historie, or rather Poeme of Sr Philip Sydneyes Areadia, both for the worth of the writer, and the eloquence of the English stile. His discourses & poesses are so indicious, his passages so pleasant, and variety so delightsome, that I may with out reproach or offence applie Homers elogie vnto his praise; his wit is so excellent, his invention so rare, and elocution so rauishing.

mongst the rest Eugerrand of Munstrellet, Philip of Commines, the Lord of Haillant, who is both learned & prositable, & pleasant in my conceit. The Commentaries of Bellay and the Inventorie of John Serres newlie printed and worthie to be eread, both for the good & compendious compiling of the storie, and also for the French eloquence wherin hee sloweth. For militarie affaires yee maie read the Lord of Noue who is sowhat difficil for some men, & also the Commetaries of the L. Monluc which are good both for a younge souldier,

and an old Captaine.

Amongst the Italians you have Guichardine, who is renounced throughout al Europe for historie. For or ther Sciences you shal reade Picolomineus, who containeth al things in his writings fitting and belonging to anie Noble man who foeuer; he is admirable in the doctrine of good manners, excellent in policie, necessarie for the state, and proper for also cietie. Yee maie read Taso's booke of Nobilitie, and Boccatius workes, except his Decameron, which is sul of idle, wanton, & bad invetios, & worle discourses: the Courtier of Cout Baldessar Castilio is verie necessarie and profitable for younge Gentleme abiding in the Court if you under stand not the original, Mr. Cleark hath translated him into verie pure latine.

Of newe bookes which moue to a good & vertuous life, wee have but too fewe, and can never have too manie: but of such as followe their owne fancies in thewing forth their wandering imaginations, we have too manie, and I wish we had none at al, scribimus indocts, doctig. Good and learned men are not onlie otherwise imploied, but also greatlie discouraged: For when they fet forth anie notable booke of Divinitie, Humanitie, or anie of the Sciences to helpe & benefit vs and our posteritie, it is in no request, except it be to stopp mustard potts, or wrap vp Groafers ware in. The reason is because euerie Stationers shopp, stal, & almost everie post of the Cittie giueth aduertismet of a newe toye, which oftentimes intercepteth the virtuous disposition of such as were willing to buie good bookes. Which maketh mee to praile the Phaeton vp

V

on earth, and the firebrand of the whole world Calign laseaufing fuch Aquino's, Cafio's and Velufio's to abolish and deface their writs with rods, or to fling them into the river. I have written this to shew my selfe coformable vnto the age wherin Jline; yet for my part J wish that the ancient Indian custome were renewed in this Contrie, both for expressing of idle brains emp tie of al vertue and honestie, and for recompensing of the Godlie and learned writers. But J praie you to forbeare those vaine, idle, wanton pamphlets, and lasciuious loue bookes, which inflame the concupiscence of youth: For in my opinion nothing doth more corrupt younge and tender witts, then such vnsauorie & vnseasonnable bookes, as hurtful to youth, as Machavell to age. Bee not allured by their fine phrases, inkehorne tearmes, swelling woords, bumbasted out with the flocks and scuming of fundrie strange languages: they wil tie you in the fetters of luft, and keepe you in the thoughts of louesthey are like an Apoticaries gay box, painted without & ful of poilo; they have glorious outlides, and goodly titles, but within they are full of stronge venome: while the minde is occupied in such toies, the comon enemie of man kinde, doth secretie full the foule in fecuritie: they are like fauning curres, which neuer bark til they bite. Some me are so charmed with thele Syrens & Circes potions, that they sped their whole life in vaine reading of them, because they fee in these bookes, as in a looking glasse, their owne conditions, sucking in such fragments as fit their humors, Vnto luch readers Pyt bagor as reproach against a lewd fellowe may be wel applied, that it is no maruell

that

that swine delight more in dirt then in pure & cleane water, which J councel you euer to drink, & to imploy your reading upon good and profitable books, making your use of them in this sort.

Chapt. 8.

Howyee should make good wse of your reading, and judge of bookes.

Auing made choice of good bookes, consider, when you begin to read euery one of them, of what profession the author was, & whether his subject be taken out of his owne profession, that is, as the learned fay, ifhe hath writte Dogmatically. For there are three maners of writing which you must observe in reading al bookes, Dogmaticke, Ethicke, & Elenchticke. The first fort is, when euerie man containeth himselfe within the limits of his owne profession, as when a scholler writes of learning, and a souldier of wars, whe a Grammarian writes of Grammar, &c. As Apelles faid everie (kilful man must be best beleened in his owne profession and trade. Al Aristotles works, Fisppocrates, Galens, Ciceros, Euclides Elements, and fuch like, areesteemed Dogmaticall, vnto the which I may adde al histories, because al Historiographers are tied to write according to the truth, as al other writers are bound to observe the rules and principles in that Science which they teach.

Wherefore by reason althings written in this kind, are easie to be judged by the proprieties, causes, rules,

V 2

&

and principles of the discipline, I wil only aduste you to observe these sewe thinges' in reading of any historie, which is more difficult. The authors profession, if he bea schoole may & medleth onlie with schoole-learning, as humanity and Philosophy, note chiefly his fine Itile, and eloquent speech; if he be a Divine remarke church gouernment, Ecclesiasticke matters, marriages, andfuch like things as principalie appertaine to I heology: if he be a Lawyer learne the cotrouerlies of the points in Law, the establishing of states, and policies: if he be a Physition, beleeve him best, when he speaketh of the temperature of the aire, of health, of the complexion of Princes, of their hurts and sicknesses: If he be an Em baffador prie into his practicks, his intelligences, and fashion of behaujour: If he be a man of warre, obserue chieflie the exploits whereat he was present himselfe, and things of warfar: If the author be a Courtier, you shal learne fashions and ceremonies. But of whatsoever vocation the author be, I councel you to esteeme most of such Historiographers, which have had least passions and partialitie, and the best meanes to discouer the truth, either in beeing there themselues in person, or having certaine intelligence frothem that were present, and are men of faithful and fincere judgment, speaking without affection. Be not of too quicke a beliefe, nor too incredulous, least yee take copper for gold, falshood for truth, or profit not a whit at al. For manie historiographers, through ignorance, hatred, conetoulnes, and fauour of such great Personages, as gaue the pensions, have colored their lying, & disguifing, under a beliefe they had, that few should have bin able to discerne their cousenings: they have named sundry men wise, prudent, and valiant, which indeed have bin most wicked, soolish, and ignorant, which ye are able to discouer easilie in prying narrowly into

their pretexts, cloakings, and occasions.

The second sort of writings respect onlie the circustances of time, place, and person, like a Lesbian rule, applying althings more to a glorious shew of Ethick, sigurate, and allegorical words, then to anie Dogmatical doctrine. Such are manie books of Plato, Lucians Dialogues, and compositions of Orators, & Poets, ten-

ding rather to pleasure then profit.

Applie not your judgment in judging such kinde of bookes by confidering the whole booke togither; but as one who buyeth a cloake, taketh it first at a funder, & beholdeth euerie part therof by it selfes so examine the principles and causes of your booke a part. Because the method of judging must bee according to the manner of invention: and if the principles which yee confider feparatly do agree with the rules of that Art, fro which they proceede, and chieflie with the final cause therof, doubtlefly they will appeare far fairer and better then if yee judged of al the booke togither. For as the Coloffus in Rhodes was more maruelous lying low vpon the ground, then when it stood vp, in respect enery finger therofappeared greater then al the rest of the images: so doeth the perfect observation of the principles and causes of any worke breede a great contentment and pleasure vnto the reader.

I am so affraid of Poësie, that I dare not concell you to read much thereof privately, it is so alluring, that

wholoeuer is not aware, shal bee inchanted by this minister of voluptuousnes, and so intised, that he wil have
none other delight, then to lie sleeping in pleasure; vie
it therefore only as a recreation after your serious studies, as that famous ancient writer adviseth you, fasest
carmine remitti, non dico continuo & longo (idenim perfici nissim otio non potest) sed hoc arguto & brevi, quod
aptè quanta sibet occasiones curas q, distinguit.

Of these two is coposed the third maner of Elenchticke writing, which consisteth in resuting of false doctrine and confirming the truth with Rhetorical slowers, as Aristotle wrote against his preceptor Plato, aster his owne and Socrates example, that wrote against
the old Sophists, as Iulius Scaliger hath imitated them
al three in writing against Cardanus. In such writings
beware to take that which is Ethicke, to be Dogmatical,
otherwise yee may falinto errour, as manie doe, taking

Onid pro Quo.

Now for the due confideration in particular of eve. rie booke, begin in reading as yee were taught in hearing, at the Compend of the whole booke, which is the Epistle or preface made of purpose and dedicated vnto you, to the ende yee may have a general or consused notion therof, as a man hath in his minde or table book of the way, whe he goeth from London to Edinbourgh; and as he learnesh the waie in going and knoweth everie cittie and towns more distinctly then before, so shall you understande your authors meaning the better and more plainelie.

To judge aright of anie mans worke, consider his method, and good order, which well observed is able to

turne an abiect matter into fine gold as Mercuries rod did, or to give light vnto the wife reader like Tyanam his stone called Pantaura, albeit the ignorant remaines in blind darknes and obscuritie.

Put because it is more easie, rd μωμείος ή μυμείος, to reprone then to imitate, and that the Poets fable of Momus was neuer more true, then now, when there can be nothing done so perfectly but some Zoilus or other wil spit out a part of his gale against it, neuer taking heed vnto the authors intention whom they reproue and detract, I defire you that are æthærias & thoulde be of a more gentle nature, neuer to imitate Homers Lamia, in killing with a Basilisks cie, or biring with a venemous tongue other mens labors; which vice proceedeth of a weaknes in judgement and an vncharitable heart, that is not able to difcerne that euerie man doth his best, and that one mans fault is an other mans lesson, as Aristotle faith of the errors amongst the anciét Philosophers, which made the Musicia to send his Schollers to hear the harsh harmony of his neighbor:

Procaptulectorum, & babent sua fata libelli.
Imitate Socrates, whose censure being required of an valearned booke, answered, that hee thought those things, which he vaderstood not, as good and worthie of commendation as those which he vaderstood: thus do al wise learned men. And albeit learned men would reject anie booke, do yee not so, because they do it, but rather search curiously to know the reasons why they do so. I recomed this point chiefly vato your memorie and observation, as guilty of mine owne weakenesse,

Necenim Dy sumus.

But especialie speak neuer in dispraise of dead mens works: for as Planeus saith wel; in Plinie; null'Enisi larue sum mortuis colluct ant ur.

I wish you in reading, for the exercising of your owne indement and confirming your memorie, euer to make some short annotation wpon the margent of your booke, and after you have ended the whol book, begin at your first annotation to write the words of your authorinto a BOOKE OF COMMONPLACES, if the author be methodi call. But if his worke be a Rapfodie, without anie coherences of the parts therof, as Criticall and lawe hookes are coppie out your observation in your reading. This did Aristotle in his 8. bookes of Topicks, whom Cicero imitated in making a booke of common places vnto Trebatius the lawier; and manie learned men haue followed both their examples, as Valerius Maximus, A. Gellius, Macrobius, Alexander ab Alexandro, Adrianus Turnebus in his store house of al humane learning called Adver faria, and now euerie man almost. Albeit this councel appeare somewhat paineful, yet the profit therof is able to recompese the paine a thousand told. For herafter when yee shal have vie of these Maximes, ether in state matters, Policie, or anie particular affaire, they are in readines. Durum nimis est, cum sitis fauces tenet, puteum fodere.

Finally as the Persians alwaies meditated upon everie matter of importance, as in making of warrs, peace or truces, in marrying their daughters or any such like thinge, a daie before they speake of it: so I councell you to meditate well after yee have Hard, or Read any lesson. For meditation is the sountaine of algood coun-

cell and wisdome, the rule of al affaiers, the mother of al learning, and in a word, the engenderer of al vertue.

Andaster yee haue meditated wel vpon that you haue read, confer theros with some better scholler the your selse, who is able to list vp your imaginations, & by an honest emulation, ielousie, glorie and contention of honour wil mout you aboue your selse. To shew how profitable this concluding councel is, I need neither alleage the ancient Athenian, nor Romane custoe of this in their Academies, seeing their sootsteps remaine at this present in Italie, which therby surpasseth vs in wildome and policie.

Wherfore for your better perfectio by frequenting fuch men of merit, I willead you out the

best waie I knowe to converse
with the world in shewing you, your dutiful
behauiour in al honest companies
whersoeuer
you shal
come.

X

TO

TO THE IWO MOST VERTVOVS, and wel-learned young Gentlemen.

Mr. Francis Stewart, Master of Mourray.

Mr. IOHN STEWART Sonne to the DVKE of LENNOX his GRACE.

Oble Sirs whom to can this part of Institution, having Vertue for chiefe Object, so rightly appertaine, as to either of you two, who are no lesse vertuous, then learned? VV by then will some saie, should I

ioinet wo so worthie Gentlemen in one so unworthie a dedication? But why rather thinke they, that I should separate the, who are no waies nearer united in kind, the alwaies ever in kindnes? So if I were but to name the one, surely I should intend the other: but intending this dedication to two, I could not but name both. Advoine then, I exhorte you, the se my meane practisses wnto those good grounds of vertuous speculations yee have both so happily laid, and continue in your study of Philosophy (as Cicero said in great commendation of Cato the second) non ita disputandi causa, sed ita vivendi. In so doing you shall shine in vertue like the two Cherubims placed respective mutuallie on the top of the propitiatorie, and shall she wyour selves not mere and ordinary agents, but that ye are worthy patternes propounded unto others smitation.

To both your worships humbly devoted



FIFTH BOOKE OF NOBLE Institution, containing young Noble mens Dutie in their Civil conversation.

The Summarie



T is not the disputing that Moral Vertue is in the minde of man by habit, and not by nature : northat it is an Act, power, or a Science , as is taught in the Schooles, which is able to make a man Vertuous, and civil in conversation: but it is practifing that doctrine in freque.

ting the world, as Aristotle himselfe teacheth verie Arist. Esh, 8.c. 6 wel. Wherefore propounding for the principal or last end of my paines, that you, for whose cause I have vndertaken this labour, should be as vertuous & civili in your behauiour, as book-learned, I adde vnto the Theoricke of your studie a particular practise of good maners; without the which althat you can learne, seemes to be no better then a faire and beautiful Image without life and motion. To proceede with good order in fuch an vnbeaten path I cannot follow a better guide

then the 4. Cardinal Vertues, Prudence, Instice, Temperance, and Force: for in these fovre consistes the whole Duty of mans life. Prudence properly is exercised in Affaires, as Instice respects the Persons in giving eueric man his due; Temperance and Force are busied about al good or bad Accidents that can behappen a man. So that in these three, Affaires, Persons, & Accidents, the whole condition of our life and conversation is comprised; and they shall make the three principal parts of this booke, after a succinct description of the effects of Vertue and of Vice in ant sthess, that yee may see the difference betweene well and evil doing.

Chap. I.

A comparison betweene the effects of vertue, and those of vice.

Platin wenon.

Ertue which Plate defcribeth to bee a perpetual barmonie of our afect
tions, by reason, is a pearle &
a precious lewel for are & excellent, that it can nether bee
sufficiently commended, nor
worth by esteemed; al humãe
things do faile and decaie:
virtus clara eternag, habetur.
Virtue only remaineth for ever, an houour for youth, a
crowne for age, a comfort in
prosperitie a succour in aduer
sitie : delight ful at home, not

Part, & dayly experiece teacheth vs, that vice is more hidious and ougly, then any man is able to conceaue in mind, much leffe expresse with handilt is an unpleasant walking mate in companie every where; because it is præsumptuous & doch nothing but lie. At rable it is a glutto, as in the bed it is verie troublesome, and ful of greise, forrow, & sinne, pricking a mans conscience, & alwaies break-

burthensome abroad .Vir. tue can neuer fuffer thipwrak or be burnt intoaffics no more then the Romane Syndon; yea not to much, as appeareth by Ar iftippus his ship wrack, & Stilpan's courage at the burning of his Cittie Megara . by Demetrias.

Virtue is so pleasar to him that hath once attained vnto her, not only by a firme hope of life to come, but also in her admirable & glorious effects in this world: that the pleafure furpaffeth far the pains, which any man can endure to fearch after her.

A man endued with reals is able to fuffer paciently the rack the genne, and al forts of torments, and to comforte himselfe in the midit of hismiferie, ether by his innocency, or by the displeasure of his offence, for which hee feeleth himselfe punished, as is evident not only by Ciceres his doctrine, and Cleomenes his calling out against Theryelan, who councelled him to flab and kill himfelfe after his o. verthrowe by Antigonsis (aletence worthie of observatio) but also by geerates and Senecas his patient fuffering of

ing him of his swetch repole. odal vel anyelemen executiv

hand Roppeth De, mouth to

nee owelrastil diin ad

heaucila, like

V Vhere vice is a perfect worker of iniquity it wrapeth a man into al kind of mileries, and bringeth desolatio in this life, and privation of life to come, as it turned Nebuchadnezar, who was a man, yea a King into an oxe, Therfes inan hogg: Atteninto a flag &c

But if vice dwel in place of vertue, yee canot fee or imagine on action in a mans man ners, where this tyrant raigneth notabiolutly. It is impofible to keepe a furious man that hee breake not forth into an heape of injuries & dilpites against his perfecutor; or Cicer. 5. Tufe. a Russian to hinder himselfe Plus, in Cleon fro (peaking bandily, or aflatterer from making falfe and light promifes; infomuch that vice forceth the minde more which it possesseth, then compullion doth the bodie, vea then death it lelfe. minor in D. lam in visa

Daniel 4. Mesamor. 4.

Socrates.

death. Reason stayeth the minde to complaine, as the hand stoppeth the mouth to cry.

The one lifteth vp a mans minde in al purenes, innocécie and finceritie voto the heavens, like the true daughter of light, as Empedocles

calleth her.

There is truly I knowe not what kinde of congratus lation, of wel doing (which reioyceth vs)in our lelues, & a generous sollitie that accompaneth a good conscience. It is no smal pleasure for one to feele himselfe preserved fro the contagion of an age fo infected as ours, and to faie to himselfe, could a man enter, and see even vnto my foule, vet should he not finde mee guiltie, ether of the aflictio & ruine ofanie body, nor culpable of enuie and reuenge, nor of publik offence against the lawes, nor tainted with innovation trouble or ledition nor spotted with falsifying my word. I have alwaies lived vpon my owne, nor did I curr make vie of a nie poore mans labour without reward. Thele restimonies of an vnspotted conscience are very pleasing.

The other, like the falle daughter of darknes, and the diuil, preacheth nothing but the flesh, lust, & the burying of foule and bodie into an Epicurean voluptuouines.

Evil doing leaueth as it were an vicer in the flesh, a repentance in the foule, which still scratcheth and tormenteth it felfe:for reason defaceth ther greifes and forrowes, but engendreth thole of repentance: it is the more irksome, because inwarde, as the colde, & heate of agues is more offensive the that heat or cold, which commeth outward. In a word a minde fet one wickednes, may happily arme it selfe with securitie, but shee shal never guerdon her selfe with this felfe ioying delight and fatiffaction, albeit it bee neuer fo hard lulled a fleepe. Therfore I wish you to 'flie from it and cleave to Vertue directing your whole thoughts, words, and workes, without al feare, trouble, or vexatio in mind, vnto Gods glorie, & your owne falvatio

Chapt. 2.

Of Prudence in generall.

A Lbeit Pertue be euer but one, and alwaies perfectly accomplished in her selfe; neuerthelesse
because our impersection is not able to attaine
to an absolute persection, & that in euery good actio,
there appeareth euer some particular vertue more eminent, then the rest: so that according to her diuerse
proprieties, and different inclinations of the persons,
the Philosophers have devided her into source principal parts, naming them, Prudence, sustice, Temperance,
and Fortitude.

Prudence being the Queene and Soveraigne Ladie about the rest of the vertues, with good reason should have the first place, seeing that without her, there is nothing pleasant, agreeable or well done. Shee is the salt the seasoning, the Rule and square of all our actions: Shee is the eie (as Bias said) that sees all things past, present, and to come, making her vie wisely of all three, in keeping her selfe from the snares of her enemie Imprudency, which goeth about crastily to catch her, and to cause her to saie shamefully Non putavi.

O deare Prudence, how necessary art thou for our life and conversation! sooles repent that they have not sollowed thy waies: the miserable are sorie that they obayed not thy direction; and they who are happy attribute vnto thee the vertue of their cotentment. It is by thy favor O Prudence (vnder God) that Kings raigne,

that

Pfalm.88. 1.Kings.14. 8.

that Dominions are established, & Magistrates ordained, and policie authorized : It was thou that madest God give this testimonie of the Kingly Prophet, I have knowne Davidthe some of Ishai, to bee a ma according to mine owne heart, in wildome & marnanimity. Thou causeds this same Davidto be pleased with Ionathas kindnes, and suspicious of Sauls wickednes. It was thou that placedit to feph to be a President in Azyps, Saturnus in Steilie, Cadmus in Beotia, Triptolemus and Ceres in Sicilie, Bacchus in the Indies, Janus in Italie, Pompilius at Rome, & Vh Bes enery where. By thy fauor Neftor was more effeemed among the Grecians, then the furious Aiax, yea then the victorious Achilles himselfe. Contend then al yee youg Nobles to have this Queen for your wife, and a prosperous guide in al your actios, as wel publike and common, as particular. Shee wil thew you how to converte abroad in the world, and to behaue your felues with your acquaintance, and familiars at home.

Chapt. 3.

Of common behaviour towards all forts of men.

Y first aduise and general foundation of all good behaviour, in conversation is, that you take diligently heede, not to make your selves slaves or subject vnto any certaine particular humors, which is a token of selfe love. Whosoever is thus captive, hee must needs suffer much paine. Istudest supere, qui vbicung, opus sit, animum possis sleetere. It is great wisdom

for a man to accommodate himselfe and to frame his manners apt and meete for al honest companie, and societie of men : as to she we bim felfe discreet among the wife merry with those that are merry: o to mourne with Rom 13.15.16. those that mourne, to yeelde sound reason in weightie matters, & pleasant conceits in light trifles. The best wits are most vniuersal, & plyable to alforts of people. It is a most rare quality in a Noble man to be commo, that maketh him imitate Gods goodnes, as it made the ancient Cato to be praised, who had a spirit so framed Linius lib.9 to al things alike, as if he had only been borne for that, which he went about to do. This maketh those famous captaines Epaminondus, Scipio, Lalius, Agesilaus, and the Corphans of Sages amongst the heathen to be no lesse renowned for their dancing, singing, gathering of cockles, and riding upon a staffe with young children, then for their glorious victories in the warres. This is in some manner the Phyronian Ataxaxie, the Academicke Neutralitie or Indifferencie, wherof proceedeth Pythagoras his foverainne good, and Aristotles Magna nimitie to admire or wonder at no thing.

Aelian varia bistor. IL. IS.

Hor. I .epift. 6.

Niladmirari properes est una Numici,

Solag, que possit facere & servare beatum. Is it not a strange thing to see a ma that had rather imprison himsele in the bonds of his own corrupt affections, then to live at libertie, and to bee able to behave himselse alike every where. Surelie we may crie out more iustlie then Teberius did, O homines ad fervitute nati! what wonder is this, that a man wil have his bodie, his goods, and althat he hath at libertie except his spirit, which is only borne to liberty? Hee wil vse that

which

which commeth out of althe coasts of the worlde for the nourishing or adorning his body, but never make his minde the better; thinking and saying with the ignorant of his owne village, that althe world cannot afford the like.

Hippomachus knew the good wrestlers only by their going through the street, as Lysippus carried a Lyon, feeing but one foot: fo many men feeing you passe by the, wil coceiue presently a good or bad opinio of you. Wherefore yee must take very good heed vnto your feere, and confider with what grace and countenance yee walke, that yee go not foftly, tripping like a wanto maide, nor yet striding with great long paces, like those Rhodomonts and Kings in Stage-plaies. Walke man-like with a graue ciuil pace, as becommeth one of your birth and age. Away with all affectation, either in hanging downe your head, as Alexander did, or stooping for greater comlines, or bending your body back. ward. Many are so mostrous in their mann er of going, that they must needes either bee nodding with their head, shaking of their shoulders, playing with their hands, or capering at enery step with their feete, rouling from fide to fide, like a Turkey Cocke. As they goe through the ftreets, yee shal not see them goe forward one step, without looking downe to the rose vpo their shooes; or lifting up their hand to set out their band, as if it were in print; or fetting vp the brimme of their hat, or doing some such apith toy: whereof I coucel you to beware, if you would not be mocked with them.

Belowly and humble vnto almen, and the greater

your quality is, the more honorable shal your humilitie bee vnto your selfe: which aduise I recommend so much the more, because I see so manie of our young Nobles deceive themselves herein, thinking that wee are bound to respect and honour them in all denotion and service , & that they are not tyed to anie reciprocal courtesie, as if it were possible that they could stad of themselves, and vpholde their I maginary and fantastical greatnes without vs. For my part I can neither honour nor respect such persons, that thinke vs obliged to their fauor, if they answere the humble affection of a Gentleman, or anie other man of merit, with a figne of their eie, or a nod with their head. The dogs of Corinsh barked ener against the prowde and glorious folkes, and fawned upon the humble: The Thracians contemned Lysimachus his pride, & Demetrius his vnsupportable vanitie. Marcus Antonius his disdeining of the Romanes brought him vnto fuch an end, & was the chiefe cause of his ruine . Manie there be, who dissemble their disdaine vnto a fit occasion to pay you home againe with profit, & to render you the like with aduantage. And seeing it is not comelie to see a young Gentleman hold continuallie his necke stiffe, neither turning his head this waie or that way to looke vpon those who salute him, no more the Constatius the Emperour did, who would not once swaie with his coach; I advise you to look vpothose who yee salute, modestly in the face : for those halfcaps & salutations which you make for fashion sake, turning your head to the other side, take no effect.

A facil accesse and a gracious countenance engen-

Y 2

dreth

dretha great fauour in euerie mans minde towardes you: and there is no thing that winneth fo much with folittle cost, whereas when yee studie to mainetaine a counterfait gravitie and a grimme countenance, as if yee were a Senatour of Venice, then everie bodie flyeth & feareth to have any thing to doe with you, more then with so manie Menedeme and Demea. Therefore studie to shew your selves Mitiones with a ful perswasion, Facilitate nibil bomini esse melius. It is not thanke worthie to have your doore open to admit a man in your chamber and to keepe your countenance thut to receiue him: So we see Atticus before the first view betweene Cafar and Cicero, did seriouslie aduise Cicero touching the composition, and ordering of his countenance and gesture.

To conclude this general behaviour, me thinkes it is a fit & wel made garment of the minde, & should have the conditions of a garment, viz. that it be made in fa-Thion, that it benot too curious, but shaped so, that it maie fet forth anie good making of the minde, & hide any deformitie: and about al, it ought not to bee too

strait by reason of exercise or motion.

Chapt.

Of your behaviour at Court.

T is a token there is smal courage in a Noble man, whehe is neither knowne of his Maiestie, nor of his Highnesse by name or person, which moueth me to appropriate the first Chapter of special & limited con-

Terent . All. 1.4

uersation vnto your behauiour here, as the principall, and chiefest private companie, that anie man can bee in. For I may more properlie cal it the Epitome of the general, in respect that a man maie learne here within the circuit of their Maiesties pallaces, that which manie men wander through the whole world to see.

Your first dutie therefore in presenting your selfe in either of their prefece is, to bow down vnto the groud in token of subjection and humilitie, as Abraham the great Patriarch did vnto his three guests, and as that man kneeled, who did meete our Lord Ie fus. And that the best of you shoulde not refuse it, looke to a Kings owne example, who rose fro his throne to meete Beth-Theba, & bowed himselfe vnto her fo did Abigal light of her Affe, and bow her selfe to the grounde vnto David. If example of Kings and other great men wil not humble your hart and your knees: harken how the ancient law Jubemus commaundes you to doe it, ver/s. 2 ostram Clementiam adorare inbemus, And in fundry other places the law wil haue you adorare, that is, to honour his Maiestie, with that submission which yee vie ad orationem, chatis, vponthe knee. Reasonalso would teach you this submission without murmuring. For your life, lands , and goods being subject vnto his power, who should thinke to refuse kneeling, & chiefly when he begges or sues for aniething at his Maiesties hands?

Parstibi pacis erit dextramtetigiffe Tyranni.

Hauing thus killed their Maiesties hands in all dutiful humility, -gratus q, dares cum duscibus os cula verbis,
J wil not councel you to sue, to be in their fauour, or

Gen. 1 8.3.

Marke .10.

2.King 2.19.

1. Sam. 25.24.

Lude profes.

Acn.T.

to creepe in to bee a Courtier by flatterie as Clesiphon vsed to do in euerie thinge, so that when the King had a fore eie, hee would put a plaister vpon on of his eies, and fained to stumble at euerie bancke, and to halt with K. Philipp; but with ingenuitie, modest and honest behauiour, & diligent attendance. Howsoeuer they vie you familiarlie, beware of making your selues too homelies containe your felues within fuch an vniforme respect, and dutiful reverence vnto their sacred person, that they maie not judge ether by your countenance oractions, any misbehauiour or vanitie; not imitating those, who are rauished and berest of their right sences for ioie that they have the Kings or Princes eare, gazing and staring round about them, if anie man perceaue them to inioy this felicitie, when they should have their whole mind fixed and bent to heare their Maiesties, and to bethinke themselues of an wife answere. If yee see that you are in fauour & credit with them, and that you have a more free accesse vnto eyther of them then others, who perhaps are a good as your selues or better , be not a whit the more proud & disdaineful, but behaue your selues so discreetlie, that whey ou finde any of them in your way, you passe not by them with state, but saluting and entertaining them most curtuously, by little and little, withdrawe your selues, as if they tooke no notice.

I wish you not onlie to shew your selves courteous towards your companions, but also to everie honest man of good deserts. Albeit his coate be not so gay, nor revenues so great as yours; perpaps his merits are better, and his wildome greater, and when occasion

Of Noble Institution.

is offered, wilbe more able to discharge a good peice of service to his Prince and Countrie: for Fortune is blinde, and knoweth not vpon whom thee bestoweth her goods. If you have on of your neerest freinds, that is a great courtier, bragg not with a disdaine ofothers: labour rather to gaine al their fauours and loue; otherwise at the change of court (cloak your pride neuer fo wel vnder a fained and crafty humilitie) they wil reject you with contempt. Wherby remembring with my selfe that the Image of Fortune was made of glasse, to represent vnto vs her fragilitie, and that the fanour of Princes ebbeth and floweth; J defire you to behaue your selues so modestlie, that nether your ad. uancement maie be enuied, nor your debasing laught at. Winn to your selves the lone of al men, while your fauours are prosperous; and cheifly if you be railed by his Maiestie, and borne of meane parentage. Remember Archidamus his answere vnto Philip after his triumph at Cheron, that if hee would measure his sha. dowe, hee should not finde it an haires breadth bigger, or longer then it was before his victorie. Read also Crinitus his fable betweenerhe little gourd, and the great pine tree, to gether with Horace his 4. Epod. vnto Mana Pompeius his freeman. Imitate the Romans according to Scipio's laying: who vied, neg, fi vincan. tur animos minui neg si vincant secundis rebus in sole fcere: Or elle Philip his example, after hee had wholie ouercome the Athenians: Nectamen amicis vi fue ft exulta se (faith the Latine historia) nec inimicis in fultaße. In prosperitie & adversitie, being ouercomed, as ouercommingthey behaued themselues alwaies alike.

Crinitus II.2 de bonesta discipli na.c.14.lege etiam Guicciara de Embl. Alcias 124. Liuius 35. Justin.

Which

Which a generous and Noble courrage should ever doe. For to be deicted and in little savour with his Prince, should not more breake a corragious and valiant hart, then those rods hurt the Noble Persians skins, which whipped their cloaths in sleed of their bodies. A generous spirit wil resist all encounters as constantly, as the Rocks do the waves of the great & tempestious Ocean: Yea a vertuous minde is able to draw consolation and contentment out of all these discontents & miseries, as the Bee sucketh hony out of time, which is bitter unto our tast. Jende therfore with that golden sentence of Euripsdes, so much vsed among the Latine Poets, as worthie to be printed in all mens breasts.

Quicquiderit superanda omnis fortuna ferendo est.

Chapt. 5.

The manner of renerence making .

Salutation is the first point of curtelie in our private conversation, which nowe is become so full of ceremonie, and vanitie, that it is verie difficult to give anie aduise herein, the world is so blinded with these complements, false offers, & promises of service, with hyperbolical and hypocriticall prayses to everie mansknowledge, as well his that heareth & receaveth them, as his that presents them. It is like an agreement made between them, everie one to make and scoffe at an other, and yet to say, I thankeyou Sir sor your curtessee, when hee never be seeneth one word of al, more

then

Aen.9

then the other thinkes hee doth. This is the wisdome of the world to the hurt of conscience, and oftentimes to the hurt of health, and hinderance of their bufines. It is one of the Courtiers mileries, who are Idolaters of Ceremonie. I confesse that you must coforme your selves somwhat vnto rhe world, and that which commonlie is vsed, but I wish yee performed it in such a generous and free manner, that euerie man may know yee can vie al thele vaine complements and ceremonies, but that yee will not bee bounde to doe them, or make your judgment and wil flaues vnto fuch vanitie: that yee omit to do the, not for ignorace or disdaine of others; but that yee account no more of fuch vanitie then yeeshould dosthat yee are able to lend your selues foetime vnto the world, but never to give your felues wholy to it. If my aduise could serue any thing at al to amende such abuses, and those apish toies of bowing downe to euerie mans shoe, with I kiffe your hands Sir, and I am your most humble servant, I would retaine either our good olde Scottish shaking of the two right hands togither at meeting with an vncouered head; as we learned first of the ancient Trojans Aeneas, and his companie, as we may read in many places of Virgill.

Accepit g, manu, dextramg, amplexus inhasit.

Or els if the French sashion please you better, I wish that yee kept the old manner also for we have too manie new French toies) which was thus: adorando totum corpus circumagebant, dextram ad o sculum referebant,

genutenus manu demiffà.

The vincouering of the head which is comon to the both & first to be observed, signifieth that we wil obey

Acn 8

Cafar in mo rib Gallorum6. his commandements, and yeeld him al authority over

vs, we honour him so much. The bowing of the knee declareth that we submit our selues vnto him, & that we wil not remaine equal, but wil humble, and make our selues inseriour: for which cause we kisse our hand, and put it vnto his knee, as vnto the place of honour, whereupon we place the affection of our reverence, & also to state him, as it were, through courteste, not to bow himselfe vnto vs. But when wee joine hands togither, it is a token of friendship, as appeareth by Casus Popilio, who resuled Antiochus hand, and many other such examples. When the superiour presents his hand vnto the inseriour, he giveth him an assurance of his good wil, and a token of his favor, as Virgil testisieth,

-- dextram, band multa moratus.

And the inferiour receiving the superiors hand, & offering him his owne, would saie thus much vnto him,
by this little part of my body I make you master of the
whol; as Lawyers in giving an handful of grounde put
a man in possession of the whole peace. It is also a signe
of childrens affection towards their father', whe they
give their hands.

-- dextre fe paraus Iulus

Implicuit, sequitur g, patrem non passibus equis.

For my part I' thinke that an handful of our old friendship, is worth a whole armeful now, as we vie to embrace in our common falutations: wherof I can render
no other reason, but custome. Howsoever it be I wish
you to observe one of these three manners of salutatios
yet with diversity, according to the dignity of the per-

Val. Max. 6. 4. Cor. Taci... Ann. 2. Instin.ii Casar. 2. & 7. de bello Gallico gen. 3.

Aen. 2.

for if you omit them al, it is an euident token of little good wil towards your friend or acquaintance, and in place of amitie, enimitie wil take posse ssio.

Chapt. 6.

Vnto whom you shouldegine place of Duty.

Vidin marrying Reuerece with Honor, in these few verfes,

Donec Honor, placidog, decens Reverentia valteacheth vs, that the one can neuer bee without the other, no more then a woman can be a wife without her hutband: and that yee should honor those vnto whom yee doe Reuerence, and by confequence yee shal bee honoured your felues. For honor is like a man looking in a glaffe, or a shaddow, that flieth from him that followeth it, and followeth him that flieth from it: fo that it is not in his hand who is honoured, but in the hearts and opinion of other men, who either haue seene his merits, or heard of his renowne, and good reputation, albeit they be distant manie thousand miles from him. He therefore that would be honoured, let him honour others, as Cafar, who to maintaine his owne Image, erected and conferued very curiou lie that of Pompeius, whom he hated mortallie (as al men know.)

On the other fide, I wish you who are honoured, to refule it modestlie, and to refer it back againe vnto the honourer: which shal encrease your honour the more. Vter q pari cupiditate diver so itinere ad gloriam conte. Plin. secundus det; alter dum expellet debitos honores, alter dum offeret.

Least yee should pretend some excuse hereaster, by reason of ignorance in these ceremonies; I desire you to cosider well the most honorable places, & vnto what persons yee are bounde of dutie to give them: Who maie rightly challenge them to your dishonour, as yee dishonour your selves alwaies, when yee take place about your betters.

I thinke the first place in al companies the most honourable, according to Cassas wish, that desired rather to be first of a Village, then second at Rome. My reason is, that another mans precedency is troublesome vnto vs, when we stand, & hindereth our fight, as when wee sit we would have elbow roome. But what needeth reason, when the holy Scriptures verifie, that the first place is most honourable, in condemning a too great desire thereof, among the Apostles themselves?

Mash 20. Marke 9. Luk 20.11.

Yet I am not so forgetful, but that in Scotland we esteeme the midst the most honourable place, after the old custome of the Medes, when there standeth three or more togither; and thereof may be alleadged some reason. Because he who is in the midst, heareth the copanic best, & is best heard of them when hee speakers; and I thinke it maie be accounted also the most honorable place when we sit at table, if we will believe Virgill, who discharging the duty of a Master of Ceremonies, placed Dido in the midst of the table, in that feast which shee made vnto the Troians.

Acn.I.

-aulau iam se Regina superbis

But to know the first and most honorable place in walking in a chamber or hal, I thinke the neerest place to the fire in winter, and the aire in sommer is the first so that the doore be before his face, whom you would honour. For the perso honoured, should see before he be seen, least he be take vnawares as Maris was.

Quem lupi videre priores.

And as in faluting, or meeting with a friend, his right hand lieth to your left: so in a house that place which is at your left hand in your entrance, and so consequent-lie going through the whole house, is to be accompted the most honorable place; as we see the like in a coate of armes, or in the lease of a booke, the heauen, and all other things; their right side is ever towardes our left hand. In like manner in going or standing in the street, the wal is thought the most honourable place, if the street be not rigged as drawing nerest to the principle of honour, which are the houses. But if there be two in companie, alwaies give the right hand vnto him, who yee would honour, as submitting your selves.

Nowe as for those persons vnto whom, (as Isaid) yee must of duetie give these places of honour, knowe that a private person is bound to honour those who are publike, and in office, both by Gods law and mans lawe. Sunt enim vindices iniquitatis. After this consideration the father shoulde give place vnto the some as Phavorinus the philosopher saith, and the expresse lawe commandeth: nam quod ad ins publicum pertinet, no inspicatur, patria potestas. The sone should goe before his father, and if hee doe not, thinkinge to showe himselfe modest, hee wrongeth the publike, whose authoritie and person hee representeth. Whoso ever would be confirmed by example, let him reade

Virgil Eclog. 9

A.Gell. ff.ad S. Trebel. 13.14.

howe Fabius Maximus his fonne (who doubtleffe was wel acquainted withal the points of honor) caused his father to alight of his horse: & consider the olde mans ioieful words, for his fonn to doing. And Jwith him to read that roial act of the worthie States ma Don . Iohn King of Arragon, father vnto Don. Ferdinando King of Castile: who meeting together at an affebly in Victoria, would not suffer his sonne to kisse his hand, nor yet to give him the upper hand at their going through the Cittiesand as hee peceaued his fonne melancholy for the matter, Sonne (laide he) you who are the cheife and Lord of Castile, wherof we are descended, Should ascept of vs that honour reverence, and service, which appertaineth unto you in respect that our duty towards you, as our King and superiour, is farr about that, of the forme unto the father.

Wherby wee maie gather, that not onlie a private person, should give place vnto the publike, but also, that antiquitie is to bee observed in precedencie; for hee gave place not onlie vnto his sonnes superioritie, but also vnto the antiquitie of his crowne, they being both Kings: so that you see that Noble men of the most ancient house, yet younger of yeares should goe beefore those of later standing, albeit the persons themselves be elder of age, otherwise althings would grow in to a confusio, & disorder; everie man thinketh himselse as worthie of the first place, as another. I see noe reason, whie one whose predecessors have maintained their Nobilitie, with vertue and honor, & have passed through so manie incumbrances of fire, sword, warrs, and the changes of Fortune, yea that have stood stout-

lie, and fought against Time (which consumeth deuoureth althings/keeping euer his ensigne in his hand, should not have precedency and place of honor before him that is but a younge fouldier, and hath not almost beene at one skirmish. Nature somtime forceth and employeth her whole strength in the bringing forth of a rare spirite, who shal have no brothers or fonns like vnto himfelfe. She had lead her rest al at that time:or else a man might haue performd some on generous and valiant act, wherby hee may merite to be made Noble, & al his life time after do nothinge worthie of his Nobilitie. As for example Manieus Capi- Liniu lib.6. tolinus faced the Capitol; and did a most excellent act, in delivering Rome from the French furie, but there was al his vertue, as was euident by his fal tro the place of his honour.

Vinite falices quibus est fortuna peracta Iam fua; nos alia ex alijs in fata vocamur.

Neuertheleffe'I would councel you that have the prerogative by right, that you refuse it ever with modestie. For it is a great wrong to vse alwaies the rigour, and extremitie of your right, according to the common sentence in Lawe schooles, summum jus summa iniuria: lo that you turne your right into a wronge, if yee accept it alwaies, and that | prerogative which yee had before, by antiquitie of race, by vaine glorie contrarie to al honour is changed into an iniurie: which oftentimes cannot be latisfied, but by the law of arms.

My last aduise in this point is that yee honour strangers, and those whom yee invite, or that come to visite you in your houses, if their qualitie bee not too

farr

The fifth Booke

fart inferiour to yours: I neede no other lawe or reaso to establish this councel, then his Maiesties most wise & skilfull example, which maie stande for an infallible rule vnto your posterity in the duty of ceremonies. He most honorablie (as yee did al heare or see) entertained the King of Denmarke, alwaies giving him the vpper hande, as in that glorious going through the Cittie of London the last of suly. 1606.

Chapt. 7.

How a Noble man should speake.

Therefore I have shewed you at the parts & members of courtesie, but as a dead man, or as a bare Anatomy, consisting of bones and sinewes; and therefore now we must put a spirit and life into them, to move at those parts in coly order, which is speech. Without this al your courtesses and revereces, are but shaddowes and pictures. Speech is the image of the minde, and messenger of the heart, whereby at that is within a man shewes it selfe. Therefore Socrates said vnto the child, Loquere vs to videam. Speake that I may know thee. As we judge of mettals by the sound: so doe we best discerne of a man by his speech.

--- Sonat vitium percussa maligne

Responder viridi non cocta fidelia lime.

Of al the parts of the body, which appeare vnto vs outwardly, the Tongue is neerest to the hart by the roots, so speech followeth next vnto the thought: for of the aboundance of the heart the mouth speaketh. When you

haue

Per[.3.

have faluted your friend, I meane not that yee shoulde stande still dombe, admiring his or your owne brave cloathes as the Peacocke doth his faire feathers, or to beate your bootes with a rod, bite your nailes, chew a tooth-picker, and talke only of your horles, hounds, of your losses at dice or cardes or any such comon place. But I would have you to speake, yet little, and wel. I defire you to speake little, becaule, as yee thut your eies, when yee would hit the marke, to gather & collect togither your visual spirites that are dispersed abroade otherwaies: fo doth our minde scatter it selfe in manie words, and by filence becomes more prudent. For this cause Nature hath doubled the organs of the source other senses, and given vs but one tongue, and that inclosed within the teeth and lips, betweene the braine & the hart, feruing as their trunchman, hauing aboue it the instruments of al the rest of the senses; to the end it put foorth nothing before it take counsell of the saide fenses; and of the vnderstanding & reason, placed within the braine. Therefore Homer had good reason to e-Steeme Menelaus, Nestor and Thy Bes: who were flowe to speake, to be the wifest among al the Gracians, as he accounted Ther fites their foole for his babling.

Your qualitie being aboue the common, I wish that your speech were also not popular; and with foolish affectation and verbal pride, not ful of trivial words, but plaine and perspicuous, as flowing from a natural foutaine of eloquence; not Pedantike or ful of inkehorne tearmes: but souldier-like as Specion saith Casars was. For the armour that glister for brightnes, besides that they hurt as well as the rustie; they dazell the sight also:

A a

Sues.Tranq.in visa Julii.

10

fo an eloquent speech is vnderstood as wel as the common talke of the village, and pearceth and perswadeth the heart of the hearer besides.

Aen. I.

-Veluti magno in populo cum sape coorta est Seditio, sauit quanti ignobile vulgus:

lamg, faces & saxa volant: furor arma ministrat.

Tum pietate gravem, ac meritu si forte virum quem
Conservere stent: erre Histo auribus aftent

Conspexere, slent: arrectif g, auribus aftant.
Ille regit dictis animos, & pectora mulcet.

Wherefore if Nature have denied you a tunable accent, studie to amend it by art the best yee maie: & to put a distinction betweene your discourses and a Septians, a Barbarians, or a Gothes. For it is a pitty when a Noble man is better distinguished from a Clowne by his golden laces, then by his good language.

Speake not al alone, nor interrupt not others in their speecht but heare patiently awaiting your turne. For a man of understanding is cold in spirit, and there is more hope of a foole (as the wise man saith) then of a ma

hasty in his words.

Forasmuch as Speech is only an instrument, wherby we communicate our wils & thoughts vnto others, I desire that it be alwaies true. For as Democritus said, speech is but a shaddow of the effect, as if he woulde haue saide, that it ought simply to follow the plaine meaning. And the Dinines vpon the 32. Psalme and other places shew that the Analogie of this word speake in the Hebrewe phrase importeth a signification both of speaking and thinking; to declare that we ought not to speake otherwaies then we thinke. He that doeth it betraieth humane society, and gaineth for himselfe ne.

Press, 29, 20.

uer to be beleeved which the Indians perceiving verie wel, neuer fuffered that man whom they found once to lie, beare any office amongst them : neither are they worthy to rule in anie common-wealth: feeing when a man lieth he loofeth the forme and shape of a man, & becommeth a brut beaft, as appeareth by the image

of Pan painted by the Poets.

Who would not maruel with mee to read of those men in a South Ile, who had cloauen tongues naturally, wherby as with two diverse'tongues they expressed two diverse conceptions, & would entertaine in speech two men at one time, the one with the right fide of the tongue, and the other with the left: yea answering to the one mans questions, and demanding of the other, as if the two tongues, had bin in two diverse mouths. But are not manie men in this Ile worfe, and more miraculous, that with one tongue wil speake two contrarie things? With the vpper fide of the tongue they wil speake truth, with the lower, lies: with the one part they wil professe freindship in prosperitie: with the o. ther hatred in advertitie: with the on they flatter, with theother they calumniate.

I would have you affured and not amazed in your speech, alwaies respecting the persons with a comby & modest reuerence, vnto whom you speake. Ifit be vnto the King or the Prince, then you must double your respect, and have a little courage, and a firme resolved judgment not to waver in your answers. Cal them al waies by the honorable title of Maiestie or Highnes, as yee maie read that Abigalcalled David Lord at eue 1. Sam. 25.24 ry word: yea fourteene times to gether in that fmall

is bift, i

speech

fpeech (hee had with him.

If an ancient grave man speake vnto you, or on that is better then your selfe, harken vnto his words with re spect, rather like a Scholler to learne, then to a companion, whom yee maie contradict. But if you speake vnto your companion, it is not great fault if yee be more familiar, and free in your talke, alwaies abstaining from mocking and scoffing one at another, which fitteth a foole, rather then anie well nurtred Noble man.

Applie ener your words to the capacitie of the you speake vnto-for I thinke hee plaieth but the part of a selfe conceited soole that sheweth himselfe eloquent to them that understand him not. Sometime a mamust seeme ignorant, hat hee maie be accounted wise.

Men of qualitie should never disbase themselves to talke of things done in the Cittie in the market place, as you maie read in Theophrastes, nor speake of trifles and what they have observed at a plaie at these are to-kens animi or to abundantis et abutentis.

Bee wel experienced in things you would speak off for to talke of warres as Phormio did in Hanibals presence, or being but a souldiento sound the depth of Sciences, is alwaies ridiculous. Quite not the honour of a brave Captaine to attaine vnto the name of a bad Poet as Dionisius did nor yet being a good physitian seeke not Perianders praise with Archidamus, otherwise you wil not bee more spared and free from boies mockes, then Megabis su was in Zeuxes shop.

And fo I change words with silence:

Theoph Chares

Plut in discriadulat & amies Aelian.vaest hist.14

Proper L 2.

Chapr. 8

In what things hee should keepe silence.

Wacharfis the Philosopher confidering that a man may vtter that which is vnfpoken, but cannot cal back that which is vttered, ever when he flept held his right hand vpon his mouth, and his left hand vpon his privice parts, thinking that the tongue had need of a stronger stay, and a surer watch then Nature. Wherfore I thinke that Pythagoras had good rea. fon to teach his schollers, first how to be silet as Lyourgus commaunded the Lacedamonians to make filence the first lesson for their children. And Epaminondas is worthily praised of Pindarus for holding his peace as Zenodid in Athens, and Damarathus at a greate feaft. But if you woulde know how profitable a thing filence is, and how hurtful pratting hath, and ever shall be, read Plutarch his booke of Babling, his Treatile of Ifis & O. firis, his 8. Sympoliac, prob. 7. Gell. his II. booke chap. 10 Plin.3. chap. 5. & 28 togither with the 6 chapt. of Sa lomons Proverbs, which I leaue to your ownediligent consideration, to shew you in what matters chiefly you should be silent.

And to begin with Gods owne commandement Thou Shalt not take the name of the Lordethy God in vaine. as commonly Courtiers doe tearing & tormenting his body more grieuouslie in their dayly communication then the Jewes did in his passion. They thinke their speech sauoureth not except it be (as it were) lea-

Pind.Ifih.t.

A 2 3

loned

The fifth Booke.

Christ his wounds, his body, which for our redemption painefully suffered, his glorious Heart as it were numbles chopped in peeces, and which astonisheth me to write, by Gods Soule, which is incomprehesible and to be named of anie creature without great renerece. These and such like oathes are their Gunnes wher with they thunder out threatning, and terrible menaces, when they are in their furie at dice, cards or at anie other such damnable games. It was not without a mysterie that the rich mans torments are insticted upon his tongue: nether is their anie maruel that Prognes to gue was cut out, and Nessen's devided in little croomes amongst the birds, and that Senacherib was cruelly put to death by his owne children.

Let no corrupted speech proceed out of your mouth nor baudie talke: Evil words corrupt good manners.

Statimen but wel to the purpole, referuing euer more within your breast then you carrie vpon the the tip of your tongue. For the contept of the Magistrate is the note of a reprobate. Blaze neuer anie mans secret, nor speake of that which discretion commandeth you to conceale, albeit it was not commended to your silence. And speake neuer but honourable of those that are dead or abset, albeit many viperous togues do not, like those mastise cur dogs, that are verie keene in tearing a dead boares skine about the gates, which they durst not looke vpon when it was aliue. Their own descrued commendations are soe sew, that they dare not attribute none to anie other, but thinke themselves

Lnc.16. Mesamor 6

2. Kings. 19. Herod. 2. Eph. 4.19. 1. Cer. 15 33

7md.8.

difgraced when anie is praised. Nether shal you make anie report of that which you heare spoke in anie mas absence: for the reporter is ever blamed when there chanceth anie hurt, and often hated by him, whom he thought to have pleasured by his report; in so much no man desireth to heare that which greeueth him, vnder what locuer shadow or appeareance of freindship. Yet if anie worde of offence be spoke of purpose, to the end you should advertise your freind thereof, I advise vou to replie presentlie for him in his absence, &to defende his quarrel, rather then yee should be a Relator . The best is neuer to speake of them that are absent; for sometimes you may praise men without just desert, or dispraise them, not knowing what they are. As for your selfe and your owne actions I counsel you never to speake of them, in shewing what dangers, hazardes, and fortunes you have escaped, or what valiant acts you have performed : for other men perhaps, delight not so much to heare of them, as you doe to talke of the. Deformeest de seip so pradicare, falfa prasersim, & cum irrifione audientium imitari militem gloriofum. Disenda tacendag, calles.

Cic. I. offic.

Perfiu Sas.5.

Chapt. 9.

With what company you Should conver fee

Companie changeth mens manners, as the fifth Polypus doth her colours, according to the necreit object therenso. Wherfore me thinkes that Charondas punished justly those for wicked men;

Li.Plin.29.27 Rondeles 17.70

whom

Ecele. 13.1.

Exed. 23.33.

Gen.12. Gen.19.16. whom he foud in bad company. He that toucheth pitch (saith le su of Syrach) shalbe desiled therewith, and hee that keepeth company with the wicked shal hardly escape without blemish, ether in life or credite. Therfore it was not lawful for the I fraëlits to associate the selues with the Cananites. And Abraham was commanded to depart out of Caldaa, Lot and his daughters from Sodom, and the congregation of God from the tents of Corch, Dathan and Abiram. Be aware then of vitious persons, as pestilecious creatures: for vices are plagues whereby vitious persons are insected.

To converse with inferiours, as your conversation breedeth contempt, so it argueth a base minde, as though your conceiptes were no better then such persons descrue to be acquainted withal, except they be

indued with some excellent or rare qualitie.

Of al men, especiallie beware of flatterers, as most dangerous and pernicious to young Noble spirits: for as wormes do breed soonest in soft and sweet woode, so are the most heroical minds soonest abused by these Sy cophants & claw-backs. What maruel is it, since they are more crastie to change themselves into what they please, then the Aegyptian Sophister ever was? They have divers manners of baites, so that who soever can escape their hookes, I hold them to be wiser, then Plutarchs Sea-mule is crasty. I would to God you could all turne your backs against them, as it striketh first the baite with the taile: Then no Gnatho statering so often with his soothing tongue, no Thraso bragging so commonly with his brasen face, nor Dawns dissembling so continually with his double hart, could lead you away

Plue in Induj Anim. to your perdition. You would contemne those Curculions as execrable and odious; thele pestilent Parasites and Platter-friends, should starue for hunger, Confider how dangerous companie they be, by Dionifus example, whom they thrust out of a royal throne to sit in a base Schoole. Consider how Democlides & Stratocles wracked Demetrius: howe Tarentinus Procudes made Flaminius triumph ouer K. Phillip: howe Andromachus the flatterer betraied M. Crassus, &his great army unto the Parthians. Who doubteth but that it was M. Antonius his flattery in stiling Cafar, King, at the facrifice of Pan, that gave the first occasion vnto Brutus to attempt his death? A thouland such like examples, which your owne observation maie afford, should terrifie you from flatterers, who differ thus from a true friend.

Chapt. 10.

To know a friend from a flatterer.

Hen neither the Philosophers profound wildome coulde discouer, nor the Poets subtile invetions finde out, or the Orators eloquece expresse a flatterers sained, salle, and deceiptful counterfeiting of a friend, I maie be condemned of presuption, as I am enforced to crie out with Plantus his Chry salus:

Insanummaznum molior negotium, Vereorg, possim recte vt emolier.

Their craft, and cunning now a daiesis so subrile, and

Plant. Plant. Cicero.

Plant in Bach

ingenious: their vizards & painted colours are so lively, that it is almost impossible to discerne them before wee bee deceaued. Your flatterer by his countenance, his behaviour, his actions, & words wil easily perswad you, that hee is your speciall and deare freind: hee can accommodate, and applie himselfe wholie to your phatasie, and affectionshee wil performe vnto you manie good and acceptable duties, in endeauouring himselfe by al appearance to pleasure you, as anie good freinde can doe for another. But heere are the differences and disagreeing of his affection from a true freinde his.

Your frend that louethyou with a true and faithful affechió beareth that same mind towards you in your aduersitie, that he did in your prosperitie: Hee is the same man in your sicknes, which he was in your good health and alwaies remaineth constant.

A freinde followeth you not for anie respect of lacre or gaine.

A freind is like an egg hiding the best in the bottome plus babet in recessa, qua in fros te geru .

Your freind when hee is private or in company alone with you o with others is eThe flatterer wil honour, & respect you so longe as he seeth your fortune in credit, but when as he perceaueth but the least turning of her wheele, he staieth no longer, then the swallow doth winter, where she had her neast in sommer. He is gon as wee vsuallie speake) as quickly as a mouse sto an empty house.

The flatterer is altogether for his own prinate commoditie and profite.

The flatterer is in shadowe & shew, & thinketh that he hathlost his labor, if he meat euer to pleasure youexcept you knowe it.

VVher the flatterer shall alwais give you the first place and shal praise you, studying

onlie

yer without ceremonies, &c goeth roundly and squarlie to worke, not regarding whe ther hee have the first or the second roome. He careth not so much how to please you, as how to profite you, referring al his actions & intentions to your good.

Your freind wil euer exhort you to that which is reafonable, houest, and godly.

As the tuner of a Lut wil flacke fomeffrings, &fraine others to make a tweete harmonie lowil your vnfeined freind, praifing you in weldo ing, not spareing to reproue you in cuil doing where hee feeth an Impostume in your manners, and conversation. hee wil pearce it, and imploy his whole skill to cure vpp the wound, which is the effetial part of atrue fried, whose bitings are more tolerable& better then the fweete kiffes of a flatterer.

A freind is such in his hart as hee appeareth in action, without al dissimulation or deceit, louing nothing but honest, faithful, plain, & simple dealing. onlie how to please your humor without al respect of your profite, Nov imitatur amicitiam sed praterit. In companie he wilbe icalous if you entertaine any other thehim selfe, and ever you shal have him tatling, somthing or os ther in your care.

The flatterer shal sooth you up in your vaine passion and pleasure, and shal both couces & lead you to alkind of excesse and villanie.

An impudet flat terer will take vpon him somtime to performe this duty, properly appertaining to actue freind he wil busy himselfe to heale the soare, but only by touching it with the end of his finger, which wil canker it, rather then doe it anie healped He wil stumble at a straw (as we saie) & leap ouer a block, he wil tel you of trisses, and small faults, but wil dissemble in greate offences.

Where your flatterer vno der the appearance of a modest, graue, and holy counte nance, and vnden the skin of a gentle lambe, shalbe ful of stande and falsh ood like the foxe. Ille nomina mille, mille no-

cendi artes.

Wherfore I wil onlie with you to imitate the Theffalians, who having wone Melia caused a Cittie named ed Adulation to be destroied, hating the verie name.

Chapt. 11.

Howyou should love one friend particularly above the rest.

Or your farther, and greater comfort in this vale of miserie, I thinke it not sufficient that you can discerne a friend from a flatterer, but also I wish you to clect fro amongst the generall number of your good friends one especially, vnto whom you may discouer and disourthen the most inwarde griefes of your minde in time of forrow: as that you may communicat your pleasure with him in time of ioie, as Alexander did to Ephestien. I would have you to be friends, non ad aras tantum, as Pericles was with his familiar, but vniversallie without al exception, as C. Blossus was vnto Tiberzus Gracebus. I with that yee were so mixed and your mindes (as it were) so melted togither, that life, lands, goods, honors, and aduancements were comon vnto both, as they were to Damon and Pythias: that yee might be two bodies mouing, and living by one minde only. As it is hard to encounter with fuch a man, what faid I encounter?) naie verie hard to finde out such a one after a diligent and curious fearch; fo is it impossible for me to make you conceiue what consolatio you shal enjoie by his societie: there is no other Phoenix in my conceipt. Herein Epicharmus his councel is to be

Val.Max . li.4.

1bid.

followed, that you shake not hands with eueric friend in this manner: it is your selfe you are seeking, and it is your selfe, whom you must give awaie, & receive. Co-sider in him, that he be of a peaceable nature, a staide, honest, discreet, and a free harted man, before you offer to ioine friendship with him: observe also that he be not subject to choller, or passions, inconstant, suspicious, a great pratier, or a sad minded man. But chiestie be sure that there be a sympathic betweene your complexions: for where there raigneth an antipathic of manners, the rest is no more able to knit your harts togither, then water is sufficient to cause lime to stick togither without sand.

O how much am I bound to Gods bounty amogst al the rest of his benefits towardes me, in sending me such a friend! (as I wish every on of you to haue.) In the very first daie of our meeting.

-Quem--

Semper honor atum (sie Dij voluistis) habebo,
I found my minde so changed and remooued into the
place of his, which before that time was in me. Hither.
to I could neuer excogitate anie reason why I shoulde
loue him, but Pyt hagor as his uereu lixuose, and that hee
is another my selfe.

Nonequidem hos dabites amborum fædere certo Consentire dies, & ab uno sidere duci.

It is Gods gracious fauor in giuing me such a friend, in whom I dare better trust, and vnto whom I dare discover the most secret thoughtes of my minde with greater considence then I am able to keepe them my selfe. I must confesse in genuously that as he exceedeth mee in al vertue and learning, (which the valiant and wise

Aen. 5

Perf 5.

Lord of Degniers knewe verie wel, at our returning fro Dauphine in detaining him against his wil) so doth hee surpasse mee in love and affection. Since that daie of our parting, my pleasures have augmeted my griefes:

Terent. Hean.

Nec fas esse vella me voluptate frui De crevi, tantisper dum ille abest mens particeps. For we are halfe in al things, and ouer that bee Deere B. Wallace! Vt decet, et certé vinam tibis semper amicus. Nec tibiqui moritur de sinct esse tuus.

Ipse ego quicquid ero cineres interás anillas, Tune quoq, non potero non memor ese tui.

Chapt. 12.

Of Instice in generall.

part of duty in couer (at ion. Xenoph. Cy.1

You'al to practife Instice at the Schooles, that after, when your authoritie groweth greater, you maie give enerie man his owne, which is the office of this se cond vertue. If you learne it in your youth, your tenats shall have the greater hope to live peaceably vnder you, and that your equitie wil not commit them vnto the mercie of mercilesse and vnconscionable stewards that yee wil looke upon them with the eie of a pastour and not of a butcher: that your authoritie shalbe their desence and not their burthen: also that you will not mainetaine your servants or kindred to oppresse them. Remember that Astreas head is hid above the clowds, and not seene with her bodie, to shew you that justice contemplateth God onlie without respect of persons.

Chap-

Cbap. 13.

How a Nobleman should keep his promise.

The most dissoial, traiterous, and vnfaithful men in the world, cannot denie but that faith is the band of al humane societie, and the soundation of al Instice, and that about al things it should be most religiouslie kept. Mihil augustius Fide, qua Institus füdamentum est, nec volla res vehementius Rempublică cotinet, de vitam. The authoritie, puissance, and safty of al Princes dependeth vpon faith, expromise keepeing. Keep therfore your faith preciselie, as the onlie badge, and marke of your honour for the greater me you are, the more are you bound to performe it, in respect your libertie is the greater in making of it: Wherefore wee saie that the simple word of a Prince is as good as a sub iects oath.

Many wil promise that which they are not able, nor yet willing to performe, vpon hope that something shall happe in the meane time of their delay to excuse them, or else, when the matter commeth to the push, wil thinke to escape by some bie waie, quarant latebras periurio. O deceitful, wicked, and base minded men, vnworthie of the name of Nobles! the cause of manie mens wracke to vphold your false and imaginarie credit, and good estimation among men: vox estis prate-rea nihil, as Lacon said to his Nightingale: Yea worse then enemies in my conceipt. Promise nothinge but what you are both willing and able to performe. For

the wife Aegyptians vied to represent both our speech and iustice by the image of an eie, to signifie that our promiles and actions should alwais agree together. But if you thinke that you must or would not look any mans favour in refusing his request, my next best advile is either to defer your answere vnto another time, that you maie have leafure to shun a promise-making; or els, that you make him one generallie in such ambiguous tearmes, that you be not bound preciselie and vpon your honour to keepe it , so that he maie take no hold of your promile, & maie imploie some other . Yet I confesse, that this is not noblie, and couragiouslie anfwered, but fuch is the merit perhaps of the thing requested, or else the petitioners impudencie & importunitie. Howfoeuer if you have made promile, for the Lords cause keepe it, although it bee to your enimie, as Attillius Regulus, and the Senate of Rome did vnto Pyrrhus, who fent home some prisoners vpon the promile of returne, and as Pompeius did vnto the Robbers, and Augustus vnto Crocot as: yea vnto Hereticks and enimies of your religion, not obstant the lesuits doctrine, and papistical aquinocation, as Io/us did, shewing himselfe faithful, euen vnto the gabeonits. If the examples of these good men both faithful and heathen are not sufficient to make you ether not promise at al, or else to keepe it after you haue promised, the miserable end of fuch as have broken their promises shoulde terrefie you, both of Citties and great persons, as the Citties of Atle, and Carthage, which were razed & dif. folued into ashes for violating their promises. Zachari. abking of Inda for the like fault was led Captine:and

70/ma.9.20.

2.Kings. 25. 7

his sonnes killed before his face, and his owne eies put out. So Cleomenes, and the Pope Adrian, who was choked with a flie after the breaking of his promife. Pope Mexander the fixth, and Pope Julius the second, who vied to faie that the promises which he made, were only to abule. Adrian, otherwise called Gregory the feaventh, had his right hand cut of, for breaking hispromile with the Emperour Henry the fourth. The feareful examples of these men, and of manie others, which I could alleadge, should rerrifie a young Noble man fro breaking his promise, who should live with a resolute hart not fearing any mans fauor more then Gods Maiestie, whom hee mocketh more then man in shewing himselfe to feare man (with who he dissembleth) more then God, who feeth al his most secret thoughts, and one day wil recompence him accordingly. Oh what is there more monstrous, then to appeare stout against God, and a coward before man!

Platin,

Chapt. 14.

How a Woble man should shew himself e liberall.

To D, Nature, and Reason, doe al incite a Noble Iman to do wel, as to saie wel. God by his example, and as the Ethnicks acknowledged: Nulla repropius ad Dei naturam accedimus quam beneficentià. Nature also taketh pleasure to see him, whom she hath pleasured. Reasons are manie: for Beatins est dare quam accipere, & many haue resused the gifts of great me for feare of hurting their liberty. To giue is the most ho-

C

nora.

Mare Lib. S.

norable & proper vie of your goods, you canot imploy the better. Extra fortunamest quicquid donatur amicis. As Cyrus shewed vnto Crasus, by sending for monie vnto those who had gotten of him before, who not only sent as much as ever they had gotten of him, and more: but also recompensed his messengers for their paines. M. Antonius witnessed the like, when he was brought to his lowest estate, crying out, Hoe tatum habeo quod dedi. For when your mony lieth in your coffer it maie be stollen or spent, or after your death it maie be gone perhaps vnto him, which you never saw: but that which you give, remaineth for ever, vnto your posterities posteritie, if you bestew it aright.

Many such reasons maie be alleadged, which I omit, to aduite you to consider wel, vnto whom, how much, in what place or time, and to what end you vse your liberalitie, otherwise it is but meere prodigalitie and for no effect when you have given al that you have. To give vnto a soole, a flatterer, or a whore, is meere pro-

digalitie.

Bestow your benefit willinglie, and with a good heart:
Bisest gratum si vitrò offeras. That which is obtained
by manie praiers, and great requests is verie dearelie
bought, and recompenced before it be obtained and it

impaireth the gift by the halfe.

And that the receiver maie thinke that it is the heart which giveth & not the hand, beltow it with a cheere-ful countenace, without delaying. For as Mimus faith, he giveth twice, that giveth soone: who so ever is long in resolving to give, appeareth that he hath little wil to give at al, as the proverbe is quitarde fecit div noswit:

And

And as Aufonius verie acutelie turneth Lucianhis Greeke difficke to this purpole, 10 distanting of 1900

Gratia quetarda est ingrata est gratia: nama Cum fieri properat gratia, grava magis.

The principal vertue of a good deed is, when freelie & without hope of a better it is bestowed: who focuer giveth in hope of a reward, or recompence, deferueth to be served as he that got a turnip of the French King for a faire horfe.

Take not from one to give to another, as to take of your Farmers goods to give vnto a flatterer, this is violece rather and injustice, then liberality, There is no vertue in robbing Peter to pay Paule, or to tirre the Church, to couer the Chappel.

Bragge not after you have give any things for that will make your good deed contemptible, & a man to wish that he had not received it. If you fee an honest man stand in need of anie thing, wherein you would helpe him, giue him that which you will bestow voon him privatlie, never speaking one word that it is to buy this necessarie, or that, committing your gift to his owne discretion, other wise you wil make him more ashamed of his indigency; wher in giving him fecretly, you shall thew your selfe both liberal and discreet. Manie there bee who never give anie thing but with intention to preach abroad what a great liberal act they have done, and would be loath to bestowe it in their closet, they know not that the Goddesse of Liberalitie was painted with her face away-warde to fignifie that the Gife should euer be given insecret.

Let neuer this word be heard of you . I wish I had ne.

Cc 2

Epigram, 61.

ver pleasured such a man, albeit that the receiver bee neuer so vnthankful. For it is the office of a Noble hart to continue in weldoing, whilst it make the vnthankful to acknowledge his fault and amend.

Vincit malos pertinax bonitas.

Euerie man should consider wel his own abilitie in giuing: for to be liberal towards another man, & thereby
to hurt himselfe, is a token of want of discretion. A ma
should first be liberal vnto himselfe, Genu crure propius
est. I judge him liberal vnto himselfe, who extendeth
his arme no farther then his sleeue wil reach. For when
a man spendeth his twelue-months allowance, and revenews in soure, or sine months, whether it be at cards,
dice, or in anie order bad vies, I account him very prodigal, and wil assure him, that he shall have time at leasure to repent himselfe of that hee hath done so heedless, for those that helped him to spend it, wil not help
him to get more.

There is an other kinde of liberality, which somtime is better then this wee have spoken of, in helping your freind or the ma who you affectionat, at al good occasions, where your assistance and savour maie surther him. In this doe not like manie of our Courtiers, who make the petition and answere with one mouth: in making a man beleive that they have spoken in his behalfe, when as indeed they never thought to speak. It is true that you maie be prodigal in this sort of liberalitie, as in the other, in importuning his Maiesty or your freinds, by which you doe good nether to your selfe, nor to him, for whome you become suiter. Neverthelesse deceave not anie man vnder the colour of

friend-

Pych.Symb.

freindship with long delaies, in hindering him to seek other mens helpe in good time, which hee may account as a fauour, in that you deale plainelie and freelie with him.

Chapt. 15.

How a Nobleman should shew him selfe thankful.

TOe man can bee accused or blamed of a more shamful vice then of vnthankefulnes, so contrary to nature; as appeareth by rauenous & fierce Lions, who shewed themselves thankful vnto Androdus the Romane flaue, and vnto Elpithe Merchant of Samos: yea by the venemous Serpent, which delinered the boy from the robbers. Truth it is that euerie ma giueth not in hope of requitance; & somtime the guift or good deed is greater then the receauer is able to requite, neuerthelesse he should euer haue an affectio & desire to testifie how much hee is obliged. But you that have the power to requite them, shal onlie looke vnto the picture of the Graces to bee your guides in this dutie. Thinke that they are painted with a joiful & glad countenance, as Artaxarxes receased Stenatas his handful of water & Polycrates the lite fish: because Qui grate beneficium accepit, primă eius pensione soluit. Their nakednes sheweth ye should accept of the guift without distimulation, and likwife to render thanks. Their middle age betokeneth that you should not bee too hastie in rendering the like, for that breedeth suspicion that the guift was not wel accepted of; neither

A.Gel. 5. Alian hift, ani. 46.7.

Alcias.Em. 162 Aelian.var.hif

Cc 3

should

The fifth Booke.

Should you delay too long as if you had forgotten. But in rendering the like after a short time, the giver maie thinke, that you doe it more to entertaine his freind-ship, then for anie requital. Lastie, two of their faces turned toward the thirde, which looketh backe againe vpon the, signific that you must requit a pleasure with a double. Which if you be not able sufficientlie to doe in effect, yet shew that you are not deficient in good will. For the wil is the verie soule both of the guift and thanksgiving, as appeareth by the widdowes mite.

Vnto the which picture, I add for subscription, that you never forget to publish both the guist & the giuersfor when hee hath had both his hart and hand open to bestowe vpon you anie guist, it is a shame, that you should have your mouth closed. Ingenus puderssess

profiteri per quos proficerimm.

Plin fecundus.

Chapt. 16.

Of Temperance.

part of duty in couer fation. Sabell, 5. AEn 1 Pluda vir. mul

by the Poets to daunt and ouercome all these mostrous Chimeres of our violent affections: this is the modest Ladie, who by her fauor subdueth alour virulie passions vinto reason: her presence maketh the clouds of our minds cleare, and quencheth the fire of our violent lusts, and settleth so good an order in alour actions, that couetousnes, lust, desire, or vinhonest love hath no place in our affections. Al is pleasant, agreeable, and in good order where she gouerneth she is the

pillar

pillar of force, the buckler against al excesse, & carnal pleasure; leader of the eies, the rasar of euil thoughts and the rod of dissolutiones. By her, Hereules ouercame the labors of Euristhess, and at length was crowned with glorie amongst the heathen gods. But as we must cossider her here, she is the rule of al pleasures, that tickles our senses, and natural appetits. Habena voluptatis intersibilities, et stupore natura posita, enius dua partes: verecundia in suga turpium, honestas in observatione decori. Her purpose is to shew you particularlie howe yee should possesse your vessel in holynes (as the Aposte saith) and behave your selse in holynes (as the Aposte saith) and behave your selse discreetie in al your actions, ordained both for the sustentation, and recreation of your bodie.

1.Cor. 9.18.

Chapt. 17.

How ayoung Noble man Should be continent.

Hat tongue? what hand? what mouth, or pe is able to expresse sufficiently the shame, & detestation of those me who forgetting their qualitie, their rancke, their Nobilitie, year their verie name, not onlie run from on baudie house to another, & wallow theselves in al fort of filthines, but also brag therof, in couting vpo their singers ends vnto their copanions where they have beene? Their impudencie is such, that they glorie not onlie in their shamful actios, but also dare brag of that, which they were never, nor never shall eable to effect, (except in their polluted thoughts) seeking to dishonour manie honorable La-

dies

dies by opprobrious reports. How manie vaunts of fuch a gentlewomans fauour, of whom hee is not knowen by eie fight?. To such men I maie iustlie saie as Demosthenes reproached the Athenians, that they neuer spake of peace but in mourning gownes, and after the loffe of their parents at the warrs:in like manner these men talke neuer of Continency, and Chastity vntil the time they see the rasor in the chirurgians hads, and that they are warming themselues betweene two fiers. I exhort you therfore in time Gentlemen to beware of incontinencie, as the efficient cause of al mileries: it altereth, drieth, and marreth the whole bodie, it weakeneth all the jointes, and members, making the face blobbed & yealow, thorning the life, deminishing the memorie, the vnderstanding, of the verie bart as Hosea saith. Gods wrath hath neuer suffered this sinne to escape vnpunished, as Dauids adulterie was the death of threscore thousand Israelits, and Salomon his fault made him loofe his sonne & the tenth part of his Kingdome. The transgression of this commandement caused the subversion of Sodome and Gomorrha, and of manie other Citties and townes. It is Satans Instrument to the intrapping of soules vnto their owne destruction; as Balaam taught Balaac how to cause the people of Ifrael to offend the Lord in committing Idolatry by the fair weeme of his lad-In prophae Histories, ye maie obserue, how it hath bin the death of ma nickings amongst the heathe, as Alcibiade's, Danade's King of Perfia, Deny's the younger. Hieronimu's king of Sicilia, Agamemnon's the rauisher of Cassandra. So did Amintas, Aristocrates, Periander, Timocrates king

Hofea.4.

Num.25. 1.Kings.12. Gen. 19.

Gens31.

of Cyrene, Tarquinius, Appius Claudius, and an infinite number of Nobles in our owne Chronicles died milerably through this offence, and I would have fuch men as delight in this fin to tel me where ever the voluptuous man died in peace, & disposed of his old age? Tiberius complained that he was a Sodomite, M. Antonius that he was an Adulterer, Heleogabalus that hee was both. Possesse then your vessel in cleannes, & ab. staine from the frequentation of impudent Faustina's, and vnchaste Lay's.

Chape. 18.

Of ayoung Noblemans diet in eating, & drinking.

S sobrietie is a salutarie preservative against incontinencie according to the Comicke's laying, Em. Ast. 4/6.5 fine Cerere & Baccho friget venus: So on the other part, I thinke Gluttonie and Drunkennes the mother of al vices: Which made the ancient Romanes rip out the bowels of their dead bodies, as the chiefe caufes of al dissolutenes, & vnworthie to be buried. What operation can a minde make, when it is darkened with the thicke vapours of the braine? Who can thinke that a faire Lute filled ful with earth is able to make a fweet Harmonie? Or who can fee the bright Sun clearely in an obscure, and clowdy daie? no more is the minde able to exercise anie good function, when the stomacke is stuffed with victuals. How ought Noble men then, whose mindes are ordained to shine before others in al vertuous and laudable actions, stop the abuse of abho-

minable Epicurisme, and as wise Catosaid, eate to line, and not line to eat? You should not be like vnto Philoxienus, Apitius, Gallonus, Albinus, Abron, and such others, who had their hearts amongst their bowels, and their Soule in place of salt, to keepe their bodies for a little time from corruption (as Plinius speaketh of his swine.) To preserve then a chast minde, & a healthfull bodie, observe these few ordinances of a sober diet.

Inprimis that yee consider the company, where yee shal dine or sup, before yee alke what cheare. For the master of all pleasures himselfe commended Chilon in that he would not promise to go vnto Perianders great feast, before he knew what other company he had in-

vited.

Inflis. lib. 2. 3.

Next in respect that Play (as Fabius laith) sheweth no better the nature of a man, then the table doeth at dinner and supper: Yee shal follow his Maiesties prescription in the forme of your meat eating. Bee neither uncivillike a groffe Cynicke, nor affectuatly niggard, like a dainty Dame, but eate in a manly, round, and honest fa-Thion I' femost to eate of reasonable groffe, and common meates, as well for making your body strong, and dur able for travellat alloccasions, either in peace or in warre, as that yee may be the hartier received by your mean friends in their houses, when their cheere may suffice you. Neither doth his Maie files precept, and good reasons added thereunto, nor yet his His bnes obseruing thereof, moue manie men, who seeme to be out of all appetite, and to have lost their stomackes, dildaining al ordinary and good common cheere, like wives that long. There stomackes must ever be provoked with some delicacy, like vnto a blunt edged knife, that ever must be in shar, pening vpon the whetstone. Wherfore they are not able to keepe this nexte precepte, prescribed both by his Marestie and Seneca.

Let alyour food be simple without composition of sauces, which are more like medicines then meate, because they serve only for pleasing of the lust, and not for satisfying of the necessitie of nature; year they are verie hurtful vnto the health, as yee maie learne of the Physitions, who saie that simplex ex simplicicaus a valetudo, and of Horace in many good verses.

Eate neuer vntil yee have an appetite: for then (as Socrates said) fames condimentum optimum est, hunger is the best sawce, as Darius drinking of the puddle water said, he neuer tasted of so good a cup of drinke; because he neuer thirsted before.

Beware of eating excesse of meate; for according vnto the most skilful Physitions opinion, it is the preservation of health not to be filled with meate; & when a man eateth more meate then his stomacke is able to digest he becommeth sicke.

It is no waies comely to dispatch affaires, or to bee pensue at meat. Keepe therfore an open and cheereful countenance, entertaine pleasant, quicke, but honest discourses, when there is none at table better then your selfe, otherwise it becommeth you to heare untill the time yee be asked.

Now as for your drinking I wil not tie you vnto Augustus his law, to drinke but three times at a meale, as Ausonius commandeth: but least I should offende against Democritus his rule; if necessitie require, I wil

Senec.epif.96.

Hip Aph. 1.17 Sas. 2. 1.

Xenoph, in di-His & fallis Socre

Hip. 6. Epo.

Ausonius in Grypho. not desire you to stay at the sourth cup as vnsortunate; nor will I go so high as the Mystike lawe, vel toties ternos; onlie I wish you never to drinke more then nature requireth, nor that yee should vrge or importune anie man to pledge you. For you know not whether hee wil surfeit (as manie doe) or if he have as great delight to pledge you, as you have to drinke vnto him, or whether the constitution of his bodie wil so wel awaie with it, besides the impairing of both your names, & woun

ding of your foules.

As for the drinke it selfe, I thinke it is best to accustome your felfe vnto the Countrie where you are: for all affectatio is to be shuned, not that I vnderstand; you should imitate the abuse with manie, who are not contented to drinke pure wine or beare, but they must haue double beare, march beare, Spanish wine French wine, and all other wines that can bee had for monie; yea wine of it felfe is not sufficient, but sugar, and sundrie forts of spices must be drowned therin. But especiallie I with you be aware of drunkennes, which increafeth with age. It were Hercules labours to thew you what dammage both your bodies & mindes do receiue thereby: The whole bodie is impaired & shaken with guts, siatticks, palzies, apoplexies. And seeing our bodies are earthlie, euen as when there hath beene some great dash of raine, the earth is soaked and resolved into mire, fo that no tillage can bee made in the fame, no more can the minde of a drunken man, be capable of anie good instruction.

320. Jagor. Plas. 6.de legib

And so albest ordinarie times woulde bee kept in meate and drinke, yetuse your selfe somtimes so, that a-

nie time of the foure and twentie houres mais be alike untoyou: that the by your diet may be accommodated to your affaires.

Chapt. 19.

Of Sleepe.

I ippocrates speaking of sleepe (which is prouoked by meate) saith it is good to sleepe according to nature, meaning in the night, as his Interpretor expoundeth, and natural reason confirmeth, & approueth. When can a man awake more naturallie then in the day time? His natural heat being dispersed through his body, which is gathered together in the night, the light shining and the health requiring: as one theother part the coldnesse, drowsinesse, & darknes of the night sheweth, that it is most proper vnto sleepe, besides the examples of the Toprobans, who are very barbarous, and of the brute beatls, which follow the instance of nature.

Moreover the verie ancient fabls, which faine fleep to be the nights some, may be a sufficient proofe, that the night was ordained for man to rest in. Wherfore I can not but pittie the life & custome of many Nobles, who like to the Lychnobies, and Heliogabalus, pervert the course of nature; fearing as I suppose that the sunne should be hold manie of their vnrulie actions.

Take the your rest at your time appointed by God, yet moderatly. For it goeth much by vse; for this cause Ansstotle held ever in his hads a boule of brase oner a bason, to the ende hee might waken, when the boule

Prog.3.1.2. Gaten,ibid.

Plin.nat hift.

LArifide Ev

de lour.c.s.

Heginus.

Nasales Comes

Sene.epiff.123

The fifth Booke.

fel out of his fingers through a profound fleepe.

Cast a waie al cares when you goe to bed, as your

Chalmer thus counceleth you.

Protinus ante meum, quisquid dolet, exue limen.

It is better to lie vpon your bellie then vpon your backe, both for the strengthning of the naturall heate of your stomacke, and bowels, to make a better digeftion, as also because the lying vpon the backe heateth the raines, hardeneth the fleame, which breedeth the grauel, and caufeth manie incubies, and phantafies vnto those, who are subject vnto bad humors. But the best of alis to lie downe first vpon the right side, to fortifie the heat of the liver in the second concoction, & that the hart be not troubled & charged with the heauie burthen of your suppersalbeit I knowe that a great number of Philosophers are of the contrarie opinion, that the leaft fide is the best to be first lien vpon.

How foener you lie, take no heed to any of your dreams:

Somnia fallaci ludunt temeraria noctu: and al Prophesies, visions, and prophetical dreames are accomplished, and ceased in Christ; And that errong proceedesh from ignorance and is unworthy of a Christian, who should be affured omnia effe pura puris.

Chap. 20

Of Apparrel.

Bar. Super. 3

Server Manager 18

Ext it followes hto speake of Rayment, the one putting wherof is the ordinarie actio after fleep. which is so necessarie, that if it be missing there

lumen.1I

Arift.prob. feat. 6.2.506 Scalexer. 289. DD.Conim in 1. Arift, de vig & fom.c.9.

Len. 19. Deut. 18. Rom. 18. Tit. 1.

is nether goodlines of person, beautie of the body nor anie good fashion of carryage that is able to make a man esteemed. For it is a lamentable case, when they faie fuch a one would be a proper handlome man, if hee were wel arraied. But in this land I should rather wish there were some Athenian Nomophylackes, and Cen sures appointed, as at Rome, to fee that men should be as moderate in their raiment, as in their diet. Then doubtlesse manie young gentlemen would have rents and possessions, which now have none. They have put their lands, which cotained a great circuit, vp into a litle trunck, and hold it a point of policie to weare their lands upon their backes, that they maie fee that noe wast be done by their Tennants. But alasse when they would spred abroad their gaie cloathes againe into a longe feild, or a pleasant parke, they are so shorte that they cannot reach one ridge length, & fo are dubd Sir John Had-land, knights of Pennsleffe bench.

Obay therfore his Maiesties Instruction in being ne ther too supersuous, like a deboshed waister, nor yet overbassy clad, like a miserable wretch, not artesicially trimed like a courtisan, nor yet oversuggishly cloathed, like a courtisan, nor over lightly like a Candy souldier, or a vaineyoung Courtier, nor yet over gravely, like a Minister. But in your garments be proper, cleanely, and honest, we are in your cloathes in a carelesse, yet a comelie forme. None of you should exceed the bouds of your quality & revenues: For he maketh himselfe a mocking stocke to the worlde, who shyneth a far of in his scarlets, and glistering gold lace, like a king of a Stage place, and whe hee approacheth neare, hath nether a stutable compa-

Braken

Cic.Pifon.2.l. Clodia.pro.fexs

.P. File

Alcias.

nie of followers, nor a living to maintain that bravery, nor yet is of that qualitie, and rancke, vnto which such costly and gorgeous apparted doth appertaine, nor doeth the time or place require. Hee (like the millars Asse carrying the Godesse Isis,) thinketh that everie one who saluteth his faire cloathes, doth honour himselfe: but is a man could look through his gay coat, to see what were within him, he would be assonished, as one going into the Temples of Egypt, which were so faire without, having no thing within but a wilde catt, or some such like monstrous beast-thus is the world of ten times illuded with the external seles.

Picus Miran. pist.9.

1.Cor. 11.14.

Make not fooles of your selves in wearing long harre or nailes, which are but excrements of nature, and bewray such misto fers of them to bee of a vendictive, or a vaine light nature. For (as the learned Count faith) nemo comatus, qui non sit Cinadus: who soeuer delighteth in his long haire, or maketh a vow in keeping therof, doth factifice vnto the Goddesse Cotys: Wherefore Pherecides meeting with fuch a young man, couered his face with his cloake. Doth not nature it felfe teach you, that if a ma have long haire, it is a shame unto bim, and that he denieth his kinde? Some cannot be cotent as God made them, but as though they were hudled vp in halt, and fent voto the world not fully finished, must viedrugs, balmes, ointments, paintings, lac virginale, and what nor? To amend the least faultes not amisse, but fie vpon these frownsing irons, poking sticks, and brushes that must ever serve to keepe countenance with al, in company, in stroaking vp their mustachoes. Others feel fo sweetly, as if they were new arrived fro

Arabia

Arabia, and had brought home some pertumes from Horontia; but they know not, that they smel best, whe they smelleast, & that they stinck in their sweet odors.

Pesthume non bene alet, qui bene semper alet: for my owne part, Malo quam bene alere, nil alere.

Mars-lib.6. Epig.55.

Chapt. 21.

Of Riding of great horses, Shooting in a long Bow, Running, and Leaping, VV rastling and handling of your Armour.

To alleadge Plato's and Aristotle's carefulnesse in making of Laws cocerning the exercises of young men in their owne time, and citties, or yet to tel you of the Ohmpian, Nemean, Pythean, and Isthmian plaies of the Grecians, or the Lacedemonian wrastling place, and the Corynthean Craneam, or yet to mention with you the reliques of the Theaters and Amphitheaters at Rome, it were onlie to praise the Athenians amongst themselves, in respect yee can embrace them too much without commendation. Wherefore I tell you of those exercises, which are sittest for your qualitie, and how yee shoulde vie them moderatise for your recreation onlies (not making a crast of them, as if yee were borne onlie for sport and plaie) imitating Virgill for a pattern, who setteth the down very orderly thus.

Ante vrbem puer i & primano flore inventa

Exercent ur equis domit ant g, in pulvere currus:

Ant acres tendunt arcus aut lenta lacertis

Spicula contorquent cur sug, ictug, lace scunt.

Acm.7

Riding, and Shooting were two of the three prailes given vnto the Noble Persians, & therfore are worthie of the two first places amongst exercises, as they were engrauen upon Darius tombe:

Darius the King lieth burged bere,

VV bo in Riding and Shooting had never Peere.

Yee should learne to ride nowe while the sinewes of your thyghes are not fully cololidated: & your principal study shoulde bee, after that yee haue learned a comelie carriage of your body in the faddle, to practife most these things, which are most requisit at the wars; as to runne vvell at the Tylte, when your bodies are ablesto leape on horse-backe at euerie side without ftyrrop or other helpe, and especiallie while he is going, and being therein expert, then armed at al points to affaie the faine, the commoditie wherof needeth no declaration. Also to run at the ring with a comelie fathion is as honourable for a Noble man in al honourable copanie as it is shame for him, to ru his Lance against the post, turning his face awry, or not to be able to keep his horse within the rinck. Learne al the marks of a good horse; and be able to name al fort of haires, to judge ofhis age, of his dileales and remedies, not onlie that yee maie discourse of al things pertinent thereunto, as becommeth an Horseman, but also that you maie fee them applied for your owne privat vfe.

As the Remans speaking of wars, would call it the chiese honour, ground and preservation of their wealth: (for that through warres they had the greatest parte of the world;) in like manner when occasion is ministred vinto vs of Archeric, we Brittaines maie call it the honour of

our Contries because this Realme through that goodlie desence hath oftentimes wome great same and ictorie against our enemies. Therefore al Noble menand Gentlemen, unto whom chiestie the honour or dishonour of warfaire redoundeth, should entertaine
this pastime of Shooting in the next place unto Riding
of great horses. I need not alleadge the Parthians, nor
Cassus answere unto the Arabian Astronomer, confessing that he was more affraid of the Signe Sagittarius,
then of Scorpio, when both his Maiestie's guarde & the
French King's are yet called the Archers of the guarde.

Appian.de bel to Persico.

But wholoeuer would learne the right fashion and order of Shooting, and how to obtaine vinto the perfection thereof, let him converse with Master Aschame in his Toxophilus, wher he doth teach it, as niost prosetable to preserve the health, to encourage the minde, strengthen the sinews, clense the pores, to cleare the senses to make good digestion, and to wrestle against a number of diseases in the bodie. Where in so doing the love which he did beare vinto his countrie manifestile appeareth, and that he tendered the old glorie of Brit. taines, in seeing it decaie, by endevouring similable to revive it againe, as also that for his singular gifts and great learning he was able to make a booke of a much shigher subject.

Epaminondus dailie exercited himselfe in running, to the intent that either he might overtake his enemy in the chale, or if extreame need required, escape from him. Semblably did the worthy Achilles before him, who of Homer therefore is a 5 monly called swift foot.

Alexander being a childe excelled all his companions

in running. Who being demanded on a time to runne at the great game Olympus, answered wisely, that hee would have run very gladlie, had there been any kings.

To Running I adde Leaping, and Jumping, omitting the agilitie of valiant Marins, who being four eleore years of age, and leaven times Confull before, exercited himselfe in running daily among the young men.

that is equal in strength, or somewhat weaker, and the place be soft, that in falling your bodies be not bruised. I here bee diners manners of wrestling, but the best, both for the health of body, & exercise of strength is in laying your hands mutuallie one ouer an others necke holding each one other fast by the arme, and clapsing your legs togither, to enforce your selues with strength and agalitie to throw downe each other: vndoubtedly it shalbe found profitable in warres, in case yee be constrained to cope with your aductiarie hande to hand, either of you having your weapon broken, or lost, and it hath beene seene that the weaker person by slight hath overthrown the stronger, almost before he could fasten on the other anie violent stroakes.

Mars his feild where these exercises were solemnized putteth mee in minde of Swimming, which recommends it selfe sufficientlie, if you wil consider a little how manie both no ble Citties, Puissant Armies, & valiant Captaines have bin saued by it, as Rome, which Horatius Cocles, saued from a perpetual servitude of the prowde Tarquin. Enerative his victorie testisieh sufficientlie, how profitable swimming was in the first wars betweene the Romans, and Carthaginians: IuliSertorius that second Hanniball at the battaile against the Cimbers escaped by swimming. The great king Alexander, when he went against the mighty king Porus was sorry that he had not learned to swim before that daie. Wherfore albeit it bee not much vsed of Noble men, neuerthe lesse if you wil consider the hazardes & dagers of battaile, I doubt not but that yee shal think it as necessary as any exercise I have spoke of hitherto, & wil esteeme wel of mee that would keep nothing from your knowledge, wherby your person maie be in

euerie leopardie preferued.

Handling of Armes (especiallie of such as maie serve in warres or necessitie,) is an exercise worthy to be vled: for if it be lawful for a man to defende himfelfe fro violence, it is both lawfull and convenient not onlie to weare a weapon, but also to vseit. Hee that desireth peace, faith Irenews, let him prepare for warre, as weelay weapons bode peace. The exercifing of them fowples and strengtheneth the joints and members of the bodiesvet there is a moderation to bee kept, both in times and persons, with whom you exercise them. It is not fit that you fence with everie fellowe, or that you keepe alwaies a foile in your hand, & wherefeeuer you beein companie to be pearcing and running against the wals of the house, or making foiles of your armes, as manie doe. Nether would I have you to put your confidence in your fkil, as manie a cowardly courage is puffed vp vnto his owne destruction: but thinke that true valour is to joine neare with your enimie and to make him lofe his scrime. The toffing of the pike, the

Ee 3

Barriers

Barriers, the tilt, and such like Martial exercise, are sitest for your qualitie. But the Fence (being the begining ofmanie quarrels, tumults, blowes, and broken faces; yea oftentimes the cause of blinding of the eies, and of singular combats) should be forbiden in our commen wealth, as the exercises of custing with the sists, taught by Anyeus & Epeins, and of wrastling, by Anten and Ceeso were discharged in Plato's como wealth sbecause it is no more profitable for the wars then they were.

Plate in reip.

Chapt. 22.

Of Hunting, and Hancking.

You by precept, and example in fundry places the pleasant exercise of hunting so much vsed by Xenophons Cyrus.

Venatu invigilent pueri Siluas g, fatigent. It portis iubare exorto delecta inventus.

Where it appeareth by Dilecta Inventus, that hee vinderstandeth you young Nobles, thinking that there is not exercise so proper vinto you as Hunting, with runing hounds, wherby your bodie is disposed to endure patiently, heat, raine, wind, cold, hunger, and thirst; your minde made voide of alidle and naughtie cogitations, as it appeareth by the chast Diana. Hunting formeth the sudgment, and furnisheth a thousand inventions vinto the Imagination: it maketh a man couragious and valiant, in his enterprises: It teacheth him the situation of mountaines, plaines, the courses of brooks

Aen.9

Of Noble Influencion.

firategems vied for the obtaining of victorie, according to the beaftes you doe hunt, which all are requisite & imploied without difference at the warrs, the hunting of mensfor at them both your whole endeauours are to take, or kil. Morouer hunting is so pleasant, that if reason were not obaied, manie could not returne fro such a exercise more then Methridates who remain-

ed leanen yeares in the forrest.

The things that you are to observe in this exercise (to my skil) are, that you know the nature of beaftes which you are to hunt, their wiles, the time and leason when they should be hunted, the places where they remaine in winter, and where in fommer, the winds which they feare and flie from, to finde them out , to knowe their courses, and whether they be for land or water; to flesh a dogg, vncouple houndes, followe them, keepe standing, that ye can blow the morte, the retraite, the chale, to hollow the time, to holde in time, to let flip in time; and especially that you can hunt in time and not at all times. For if you neglect your necessarie affaiers, you deferue to be punished with Lycaon, and Acteon, who were both hunted and killed by their owne dogges. I would not have you ignorant of the proper tearmes of hunting, that you maje discourse therof, as wel as huntiyet not fo, that you can nether do, fay, or think of anie thing besides hunting and dogges, but sparingle, and at fit times.

As for hauking I condemne it not, but I must praise it more sparinglie, because it nether resebleth the warrs soneare as hunting doth in making a man hardie, and

The fifth Booke.

sthought to be an extreame stirrer up of Passions. Yet if you delight in it, I would wish it were moderatly and that your Faulkons maie bee satisfied with the division of their pray, as the Faulkons of Thracia were, where this passime was first invented, so that they have no neede to devour the hens, and tame poultrie. Nor I would not have you ignor at how to reclaime an hawk, to know how manie coats shee is of, to give her a measurable gorge, to discerne perfect enduing, to knowe whe shee is ful summed, to know likewise her diseases, as the Cray, the Fraunces and others; to heale an Hawke, to impe her, to cope her, and althe rest requisite in a Fawlkoner.

Chapt. 23.

How you should play at Tennis, and Dannee.

create your minde, and exercise your body somtimes, besides pleasure it preserveth your health, in so farr as it moueth everie part of the bodie. Neverthelesse, I approve not those, who are ever in the Tennis Court like Nackets, and heat themselves so much, that they rather breed, then expelsicknes; nor yet comend I those, who blacke the Tennis keepers score, & that have baded away the greatest part of their wealth, either in playing great and manie sets, or else in continuing in tossing, vntil they defie the same game. It is

both

Plinnes . hift lib.7. both an hurt and a shame for a Noble man to be locager in that play. The Pal Maile is also honourable: as for the French Kyles, the Byas Bowles, the casting of the ston, the Barre, and such like exercises, they are sitter in my opinio for a Citizens prentice, & a countrey Clowne, then for anie Gentleman.

I wil not ascend up amongst the Gods to shew you them Dancing to asswage Saturn's Melancholliesnor wil I lead you vnto the Curetes, and Curibantes to leeke the first invention thereof; nor wil I staie to tel you of Proteus his Changings, or Gelos his fable; nor will per-Swade you to imitate Apollo's Priestes in offering at Delos; nor the Indians in faluting the Sun; nor to heare the Harmonical motions of the Celestial Spheares with Plate; nor will shew you to make war in Danling, as the old Inhabitants of AEthiopia didinor to Daunce about the Cittie, as the Romane Salij did neither wil I represent vnto you the Maiestie of Princes by Eumelia a kinde of Daunce; nor the wanton and dissolute motions of bale people by Cordax. But as Socrates did vnto the Grecians, and Lycurgus vinto the Lacedemonians, I recommend that forme of Dauncing vnto you, called by the Anciets, Hormus, which of alothers is most like our fort of Dauncing named Numbers, wherein daunced both men and weemen togisher: which with our Divines permission (not approving the immoderate mouing of the feet, more then I wil describe the proprieties of Honour, of Singles, of Two in Number, of Reprinfe, and Double) I thinke it one of the best exercises that a Noble man can learne in his young yeares, and that fashioneth the bodie best. Alwaies I commende

F f

me"

Terest, And

mediocritie in al things: for there is nothing lo good, but if it be vied with excesse wil become bad. Wherefore I praise not those Ordinarie Dauncers, who appeare to be druncke in their legs, (as Chrysippus Serving Maide said vnto her Master) in shaking alwaies
their feet, singing continuallie, one-two-three: soure;
& siue. When you go to Daunce in anie Honourable
companie, take heede that your qualitie, your Raimet,
and your skil go al three togither: if you saile in anie of
those three, you wilbe derided. Imitate not so much
the Masters Capers, as to have a good grace in the carriage of your bodie: this is the principal, and without
the which all the rest is naught.

These are the Exercises wherein I would have you al well experienced, vsing them one after another, and not al togither, runing from this exercise to that, neglecting your studies, or thinges necessarie to obtaine those meere shaddowes in respect of them. The best is, that you learne but one or two of them at once, not adding your mindes more vinto one then to another

with Pamphilus.

Terens Andr.

Horum ille nibil egregie prater catera Studebat, & tamen omnia hac mediocriter.

Chapt. 24.

Of Howfe games.

Bas. Super.

Is Maiesties permission of honest house-games, as Cardes, French Cardes, called Taraux, Tables, and such like places, is sufficient to protect

you

Luf. alea.

you from the blame of those learned men, who thinks them Hazards; as for my felfe I thinke it great simplicirie and rusticitic in a Noble man to be ignorant of anie of them, whe he cometh in companie: yea I would with you to bee to perfit in them al, that you maie not be deceived, or contened at play, alwaies observing his Maiesties three conditional rules.

First, that you play only for your recreation, and to re Solue with your selves to hazarde the losse of all that you play for. A caution worthie to be kept of you al; for it is impossible to free a Noble man from shame, dishonor and reproach, when he is knowne and noted to bee a

gamfter, be he winner or loofer.

Next for that cause, place for no more, then you care not to cast among & Pages. When you cannot loose as patientlie as win, your plaie maie bee tearmed apassion, a furie, or a frenzie: as appeareth by the tearing of the Cardes, & the throwing awaie of the Dice, the swelling of your face, the changing of your colour, and manie Lunaticke fits, which commonlie possesse thole, who respect nothing but monie. Al men are alike plaie-fellows to fuch a young man, and he wilbe as content of a Tinkers companie, or a base soote boies, if he haue monie, as of a worshipful Knights : such is the Divels craft rather to kindle his hart with avarice, then to invent the Cardes, who begreal the blame.

And last play alwaies faire, taking heed presiselie that you come not into the vee of tricking or lying in ieft. Otherwise if you cannot keepe the se rules, his Maiesties councelis that you utterlie abstaine from these plaies: which I councel you to doe, rather by realon, then by

The fifth Booke.

execrable oaths: For alas Plaie oftentimes putteth a Castle into a capcale: of old Manners, it buildeth new Cottages, it turneth see simple, into see single, & maketh many a Getlema go vnto the six penie Ordinarie, who bath laid three or sowre hundred poundes vpon a Carde, or vpon one cast of the Dice, which are vt-terly worthie to be forbidden, except at Tables.

Chapt. 25.

Of shofe house-games from the which a Nobleman should abstaine.

Bas. Jupor.

Dieing becommeth best deboshed souldiers who the bead of their drums, beeing only ruled by bazard, and subject water knauish songing. Dice shoulde be throwen out of Noble mens Castles, which have made manie a rich man die in penurie, & some to preuent the course of Nature, besides the vehement chidings, horrible brawls, & sometime strokes, that happe now & then betweene freinds. These bethe revenues and profits that this damnable marchadize afords, besides the sinal reward which is more terrible; so that I thinke Polidor Virgill might have ascribed the invention of Dice vato the Devill. For I have never read of the approved by the Heathens, or vied without reproofe.

dia, which Tully tearmed the mirror of mans life, they detract from vertue, and adde vnto vice, so that they may be named now the store-houses of al wickednesses

for therin is painted a Sodome of filthinelle to bee fold; and no thing but tales of carnal loue, Adulterie, ribaldrie, Leacherie, murther, rapes, interlarded with a thousand vncleane speeches: there you shal not onlie have your maners corrupted in hearing thele fcanda. lous, and feurrilous Dialoges, but also in seeing their gesture. I wil not insist to shew you how they profane the facred word of God, abuse the state, breed slight re gard of the magistrats authoritie. Neuerthelesse as his Bas. Meer Majestie doth not banish them allveterlie out of his pag.127 Court, fo Iwould not condemne you to heare them there, or elsewhere particularlie in your own, or some other freinds house, so being that they be first seene & approved by some godlie, wife, and discreet man; that you will applie your owne judgment to detest the vice and imitate the vertue, which you fee there represented. As for the common plaie-houses, which may be cal led the verie fink of the Citty, I would never have you eto be declared. For albeit a youn radiads prolar

Delight not also to bee in your owne per son a plaier vpon instruments, especiallie vpon such as commonlie menget their lining with becauseyou maie imploie your time better then fo and for the most part wee fee that those who are most given to plaie vpon them, are fantasticke and ful of humors, accounting more sometimes of the tuning of their Lute, then of the entertaining and plefant Companie of their freinds.

Eneruant animos cithara, cantufg, Lyrag.

I maie add that oftentimes the holding of the Liute hath burt the breast, and made manie crooked bodies, as also that playing vpon instruments doth diffrace

Ovid. I.de. re

more a Noble man then it can grace and honour him in good companie, as manie thinke. For hee shoulde rather take his passime of others, then make passime vnto them.

Lasth I thinke the Chase (as his Maichie saith) is an our wise and philosophicall sollies for where alsueb places are ordained to free mens he ades for a time from passionat thoughts of their affaires, it does no the contrarie file troublemens braines with as many fashions, drives of the place, as before they were filled of their affaires.

Chap. 26.

Of Walent.

Vindividual attribute to a Noble man, and the accomplisher of alvirtue præceding, remaineth onlie to be declared. For albeit a young Noble man be never so learned in Artes, and Sciences, and perfect in all exercises, yet without this vertue hee is not worthy to bee esteemed. And because it is mistaken by manie, who thinke it to consist onlie in bragging, beating, threatning, and thundering out of alcruel menaces,

Mugitus veluti cum prima in pralsa Taurus

Terrificos ciet, at q, ita sci in cornua tent at.

I wish you to knowe that it maie be described to be an habitudof the minde, wherby a man is resolued to hazard him selfe unto al perils & paines for the good of his Prince, Countrie, and for his owne bonour, admised lie.

By this word [habitude] wee maie observe that

thole

Acn. 12.

those men are nor trulle valiant, who hazard theselves vnto danger, through some light disposition, or passio, as what and Catiline did: nor through dispaire, as the souldier Antigonus, who had lost hope to be cuted of his impostume nor yet those, who indager themselves for their owne particular profit, as Spice, Pirats, Merchants, and hired souldiers doe. Sieut non Martyrem pana, so nee fortem pugna sed causa facit.

Which habitude not being in the strength of bodie, (whefore I callit rather Valour, then Porce) but in the [minde,] sheweth vs that Mile was not to be accounted valiant, for bearing a great Oxe, and cleaving an olde Oke tree with his hands nor Trim for breaking down an iron Gate with his shoulders, nor yet Polyphemia for throwing great rocks into the lea, nor such men.

Thirdlie Valour requirerh that you hazard your felues onlie, for the king the Countrie, and your owne homour. In fuch actions thew your felues Captaines, when you are not accounted simple fouldiers as drocides, Meleager, Camillus, Dentatu, and that couragious Scanola did in delivering their Countries, and Citties, from the crueltie of the enimies . Yet I wish that it be adui fedire, None ft incon fals a temeritas, nee periculorum amor, nec formidabilium appetitio, sed diligentissima intutelà sui Portitudo est. It is no lesse Valour, faith the wife philosopher, to flund danger, the rorunneraffily vpon it; as appeareth by Socrates fcor. ning of Laches, & Homers commending of Aneas, & Vbffes for flying, as the Lucedamonians did ar the battaile of Platees, and Indathor fes the king of Seythia fro Darius and the Tarke at this daie, who vieth comonly

to retire himselfe at the first skirmish, to fcatter the Christian armie. Also this condition [Advi (edly] condemnethal swaggerers; they are to vndiscreete & rath in quarelling, that if a man come necre their shaddow they wil make him beleeve, that he hath justled them; or if they heare anie speake, through malitious ignorance, wil demande a commentarie of his wordes, to understand what he meaneth by this, or that, to challenge him presentlie into the field. Oh what a noise & ftir is kept, that luch a one is gon to fight! Friends must hunt after him, toknow the matter, which he cannot tell, onlie hee thought fuch a one had offended him. Then he consulteth, if he hath sustained anie wronge. and confidereth if his honour hath bin aniwais impaired, in remitting it into his friends hands, as ynable to keepe it himselfe. This is al the discretion of manie, to dishonour themselves, and trouble their friends, with fingle combates, whereof I wil give my aduite, feeing they are become to frequent and comon.

Chapt. 27.

Of the fingle combate.

Anie men are of lo litle judgment, that they account him most valiant, who hath foughte manie combates, and that his cause hath ever beene best, when there is nothing more vncertaine, & oftentimes vntrue, seeing everie daie we see that dastardlie and cowardlie fellows triumph over valiant & couragious souldiers, and sometimes over wise Cap-

taines

these sellowes are ever in the Fence schoole, where is they can but hold out their rapier, the valiant man runneth himselfe upon it, so greate is his contage that he would into with his adversarie. Valour consisteth not in this, that a man shold be able to keep himselfe alwais unbeaten, or unburt, the their should be no valiant main the world: for who can hinder one to throwe a stone at him or shoot him with a pistele? Nor would I have men thinke that Gods assistance and power is ever tyed unto their inst cause, they tempt God in urging him everie houre to worke miracles, for instituting of their innocencie, and condemning of the others guiltines, which the Heathe Aeness acknowledged very well in saving.

Arma amens capie, nec fat rationis in armis.

For one time that Danid triumphed in fingle Combate against the great Giant, who fought in an vniust action, we read of a thousand, who have gotten the victorie in desending a bad cause, both for the publike & their owne particular. The historie of the Kings of Inda & Israel, yea the whole bible are ful of such examples, to teach vs (Isaie) that Gods Almightie hand is not alwaies tied and subject by anie natural bond vnto the right of anie people, or of some sew persons in particular but that he worketh althings both good and evil by his powerful providence vnto his owne glorie, yea that hee draweth the victories, which the wicked have over the good men, & the seeble over the strong, and the Coward above the Courageous, to the honor of his Divine Maiestie, which is is only permanent &

Aen. 2.

Gg

vn-

vnchangeable. Among the Heathen you see that one Horatim who was a wicked man of himselfe, and defended a verie bad cause, killed the honorable and honest Curatians, who were enemis vnto the Romane Tyranie. Likewise the vsurper Alexander the great's Chapion overcame Derive his Captaine, who defended his Princes lawful right, who is renoved in al histories, to have beene a good religious Prince, agreeable and beloved of al men for his vpright sudgment: so naked Diosippus the Athenian having onlie a club in his hand overcame the Armed Macedonian, having both a pike and a sword to defend himselfe in the presence of Alexander, whose souldiers they were both.

Therefore I councel you to confider that there is no Valour, or great Courage to be euery day fwagring, and running to the field, with litle or no regard of your life, which is the Kings, and which yee should preferue carefully, to hazard it onlie for his caule, as your predeceffors have done heretofore. Nothing could move them to draw their lwords, which they held of the king for his defence onlie, but the common cause. They could not be more offended with she undiscreet words of anie man, then the Light of the Sun can bee obleured by the darknes of the Clowdes. As they requited words with words onlie, so would I have you to do, and to fay with Tiberius, let vs forget reports&falle bruits, or give them leafure to grow old. For if wee be angrie, they maie be thought true, if we neglect them, they shalbe esteemed false. And truelie reportes are like vnto smoke, which if it have passage it evanisheth awaie, without anie adoe, but if it be kept in, 'it wil foone take you by the note, and make your cies to water, or to leave the house.

Je is a too grosse opinion to thinke that anie Noble mans honor dependent upon an other mans word: for properlie no man can be depriued of his honor, but by himselfe, in slying from vertue to embrace vice'. Neverthelesse I wil not inserthat yee shoulde suffer your selves to be abused in action, rather then that should be. I woulde councel a Gentleman to answere a foole, according to his folly: (Homo sum, nehit humans à me alienum pato.) The Gods themselves are icalous of their honour, as they consesse:

Nos quog, tangit bonor, templis gaudemus & aris, Turbag, calestes inuidiosa sumus.

Quod finegligimur, magnis miuria pænis Soluitur, & instam preterit ir a modam.

Yea as the Doctors of Law crie out in a cleare action, Jura clamant: And how can or wil hee maintaine the kings, his Countries, or another mans honour, that is nether able, or willing to defend his own? There is no man! thinke of what qualitie, estate, condition, or prosession loeuer, but he would be honoured and respected in his owne rancke, if hee bee not more dul and sensesse, then a blocke. If wee should suffer our selues to be dishonoured by anie who so cur lives at his pleasure, our state were miserable. No, no. the/salians, who are of a far baser courage then wee, teach vs this resolution, rather to die a thousand times, then to be abused and disgraced by anie. Phillip of Maria the Duke of Millans Kinsman, being angrie with a poore

L. Antequal ff. de offic proconf.

Gg 2

gentle-

gentleman of Bergame, named Lucio Pelfieri, kickthim twice with his foote, thinking that hee durst never prefume to be reveged: but within a fhort space after the laide Pelfieri beate the Count Philipp in the Cittie of Cremona with his pantofles. Little Viffes found out the meanes to blinde that huge maffe of flesh, which aftonished eucrie one with his monstrous greatnes. Nature her selfe sheweth vs that the little waspe is able to trouble the futious Bull:and the Beetle to vex the tow ring Eagle. And among vnfenfible things it is reported that the litle Had of A Egina molested the great Cittie of Athens; and our owne Hand hath troubled asmuch the great continent of Franc and Spaine, as ever that of Sicilia did Italie. Northat I would coucel or encourage anie man against that respect and honour, which hee oweth vnto his betters, but that I wish their might remaine alwaies a mutual respect, between vs. Amean gentleman should alwaies reverence a great man; and a greater man should not thinke that his goodlie pofleffions, manie fellowers, and rich reuenues, ca grante him anie lawful princlidge to wrong his inferiour. The King keepes the counters in his hand, and laieth some for more for leffe, as it pleafeth his wildome.

I feare not Endamides and Cleomenes scoffing, and that answere which they made vnto the Rhetorician, who discoursed vnto them of Valour, to cousel you a gainst him who hath or would dishonour you, to go by degrees in te uenging your quarrel, and not to begin at that, which in al reason should be elast, and the very extremitie it selfe. For I thinke it rather proceedeth of cowards nes then of courage, that yee go about at the

verie

verie first to kill your enimie; as appeareth by manie mens practile, that tremble for feare follonge as they fee him aliue, whom they have offended; as if they had beene wronged by them. Euerie man confesseth that it is greater valour to beate his toe, to cause him to co felle his fault and repent then to kill him. This is the onlie waie to bee reuenged: and therfore wee fight not with a stone when it hurteth vs, because it cannot satisfie our rouenge. To the ende that you maje bee fullielarisfied of your wronge, the offender must have as great feeling in his repentance; as you would have pleafure in your reuenging which made Bias to cry out against that wicked man: I know that fooner or later thou shale repent thy injurie offered vnto mee, but I am afraide that I hal not fee it fo faid the Orchomenians vnto Lycif eu who betraied them. Hee cannot repent himselfe (which should bee the principall end of this combate) when hee is killed on the contrarie, if you will obserue hee threatens you rather in his fale, &is lo farr from re: pentance, that hee would kil you if hee could . Alas! in killing him, you wronge your feife more then him for you have caused him to die sodainelie and vnsensibly to vadoe your felfe and al yours for ever He is at reft. but you must runn day and night to escape the Sherifs & other the Kings officers hands. Wherfore learne of valiant Cafar to laie of your lelues, as hee did of himfelfe: My choller maket h not me outragious in feeking revence, nor my inst wrath to be cruelin exacting punish. partition in him felle

My next aduise is that you never chose to your selfe a Second, which if you do, it betokeneth both little cou-

G g 3

rage

rage and leffe diferetion, that you should bring your freind in trouble and your lelfe in greater danger. For naturallie al companie cauleth a greater confidence in any danger, then when a mais by himselfe alone. How voiusta thing is it to make a freind partaker of our miferie, and punishment, who is not guiltie of our faults? What indifferesion is it to cause a man to fight for vs. that is not offended, and for the most part knoweth not his enimie? We request men oftentimes to do that thing for vs, which we would ucuer enterprise for the. Surelie this indifferetion is vnfust, & to bee wondred at, that wee should charge a man to hazard his life for vs, vnto whom wee wil not give the fourth part of our goods:nor would heelend you a fume of monie, without sufficient securities notwithstanding, as if he were instantly metamorphised into you; and yee changed into him, yee charge him, & hee obaieth you, in a matter of far greater importace. How dangerous it is, yee maie eafilie perceiue; for if your Second be ouercome anie waies, then you must fight against two: for I know not wherfore an affiffant should shew anie fauour to his fellowes enimie, having overcome his owne, more then a fouldier, should fee his companion fer vpon in a battaile, and not helpe himsthough there bee but on against him. The quarrel is nor the Seconds, and therefore hee is not at his own disposition to fight, or leave, vntil the quarrel bee ended: Hee can nether bee fauorable nor sparing without his prejudice and hatred vn to whom he hath lent himfelfe. But because your Combases are not fingle or double, but as his Maiefty faith of you and alyons kinne, against him and all bumy wish is

that this fort of Combat, were as wel Imothered in the effect, as the barbarous name therof is vnknowne to anie other Nation. Standard the place of have and Politicabodie of Thinkewood octopic with year him

explorated and bra Chaptle 128 interpreting all prom or that our countries out fortification that sincernal dis-

portion animals Of deadly Feides as Is a commodinal

felice for Truth in felter eth Cities and vinne What a fhame is it to have our barbarous and horrible disobedience registred by the Kings owne hand? what discredit is it for vs all, that all nations should read that He and all bis kinne, against Bas d'ejos. 2 bim and all his, bang it out brauely without respect to God, King, or common weele? What diffrace is it for the whole nation, to heare strangers vpbrayd vs , according to his Maiesties owne hand write that yee Nobles wilshinke the King farr snyour Commonian cafe yee a. gree too grant an after ance for a Short face to keepe the peace? Whic doe yee thus forget your natural dutie (if I dare atke you without falling into feide with you)towards, God, your Prince, and Countrie, to follow your particular passions? Hath not the Lord commaded you to loue your brother as your felues? Hath hee not curfed them that kill, and faide thou fhalt doe no murder? Hath not the Lord commaded you to honour & obay your Prince? Should yee not obay his Laws & Statuts? Are yee not Subjects? Shoulde you not containe your selves in that state, wherein his Maiestie hath placed you? Was it not for his own defence onlie & his State, that he gaue you armour to weare? When yeevle the in your own particular quarrel, do yee not depriue the

King

King and State of their due and right? In killing of your neighbors do yee not cause your Coûtries ouerthrow, and your owne death, which are the chiefe parts of our Politike bodie? Thinke you to escape with your lines more the other parricides have ever done heretofore? or that our countrie can consist with these internal dissensions more then theirs? No, no, deceive not your selves for Truth it selfe hath said it, and it must be, Regnum owne draw sum des solution. The examples of cost mation should terrifie you.

Luk.11.17.

Was it not the feid betweene the Hannonians and Barchiennes, that caused Carthage's destruction ? Was it not the diffention of the two Kings of Thracia that made King Phillip to triumph ouer them both Wasie not the Prusians Venetian feid that troubled Constas. inople, & caused forty thousand me to be flaine at one time what shall fay of the Blacks, & VVbites, that overthrew the flourishing state of Florence? Which of you al doth not know that it was the three or fourescore yeers feid, which made the English me triumphouer France? And to come necret home, wasit not the diffention amongst the Nobles of England, that made Ca-(ar, first conquerour thereof, (as he faith himselfe) and then VVilliam of Normandie, and the Saxons? who is ignorant of the great ruines procured by the long feid, betweene the houses of Torke & Lancaster? And which of vs doth not lament the loffe of our friends, by the ciuil warres betweenevs and England? O quam memimisse borres what hurt and dammage we receive dailie as yet with thele barbarous feids!

Wherefore I wish you al to follow Scilurus his cou-

cel, which he gaue vnto his 80 lonnes by the faggot of rods, to banish from amogst vs, al hatred, feide, enuie, malice, and lealoufies, to be intirelie, fincerelie, & inseparablie conjoined togither in all vnfained peace, loue, friendship and concord. Nam vis unita fortior. Which we maie easilie effect in subduing our own affections, whereby wee shall obtaine a more glorious victorie, then if we placed our standards in the farthest confines of Afra and Africa : our triumph maie bee Senec. epist. 9: more renowned, then if we overthrew the Medes and Persians. For hethat can coquer selse. Loue, overcome Ambition, bridle his furie, and subdue the varulie palfions of his owne minde: Non ego eum cum fummis vi- Cic.proMarcel ris compare, fed simillima Deo indico. Let vs then arme our felues against our common enemies and consider how we shal get the victorie.

Chapt. 29.

How yee may overcome felfe Lone.

Elfe-Loue is the greatest disease of the minde, and maie truelie be called the plague of mansthe capi. Plans. de les tal enemie of wildome, the canker and corruption of the foule:

--- Cacus amor | NE

As tollens vacuum plus nimo gloria verticem.

This passion hath not onlie been the cause of manie Narciffin his changing among you Nobles, but allo hath bred more diverte lects of Religion, and Philolophie, then ever the Hydra of Lerna had heads. Wee

Hh

Thould

should al praie with the Spaniard, O God keepe me from felfe: For we are more blind then Thampra in our owne Faults, & more sharpe lighted in our neighbors, then Lynceus. It is this passion that openeth the dore to pride, vanitie, and flatterie. Wherefore without farther enarratio of the infinit mischievous effects, which selfe Loue bringeth forth in general, and particular, I councel you al to beware and slie from it, in trying and examining your selues narrowsie with a serious and saithful search of your owne imbecillitie,

Hor. I. epift. 16

When yee haue once found out your owne weaknes, and are able to judge aright without al partialitie: it is a token of a found ludgment, of a right wil, and confequentlie of a joieful victorie.

Chapt. 30.

How yee maie overcome Ambition.

Abition, which is an infatiable desire of honour, contends against Selfe-Love for the first place among the passions, in respect that it far overcomethal the rest, as appeareth by Alexanders, Scipio's, and Pompeius his abstinece, in refraining to touch the fairest Dames of the worlde. This passion causeth Noble mindes, & high spirits to tread under foot al Laws, as the ambitious Doctor witnesseth saying, Si ins violandum est, regnandicans a violandum est, in cateris piet atem colas. It vilisheth and contemneth al Religion, and good conscience, as seroboa, Mahomet, the Turke,

and

and Pope testifie, who tollerate within their dominions al forts of Sects and Villanies: and the Heretickes confirme the fame; for they had rather be the masters of errours and lies, then the disciples of truth.

It breaketh the bonds of Nature, as is cuidet by the cruel murthers of Parentes, children, hulbands, wives, Brothers, and neare kinfmen, and the hainous facts of Ab Colon, Abimelech, Athalias, Romulus, Sei King of Perlia, and of Soliman the Turke, belides our owne dailie fight and experience. Ambition in a worde is that vacuum, which cannot bee found by the Philosophers; that Ixions wheele, Phaetons chariet, and Icarushis wings figured by Poetical fictions. Through Ambition onlie the three partes of the worlde coulde not fil the three corners of Cafars and Pompeius hearts: the one Lucan.t. would not indure a companion, the other would not acknowledge a superiour.

Hac Craffos, bec Pompeios evertit, & illum

Ad sua qui domitos deduxit flagra Quirites. And as 2 ero's Arbiter writeth elegantlie, the whole world was not sufficient for their Tombes in thele verles, which with the former I recommende vnto your memorie:

Crassum Parthus babet: Lybico iacet aquore Magnus:

Tertius ingratam perfudit sanguine Romam.

Et quasi non posset ve tellus ferre sepulchra, Divisit cineres : bos gloria reddit honores.

To subdue this affectio you must not mout higher the your wings wil permit. Limit your aspiring desires and ambitious thoughts within the compasse of your capacity. Let euer your merits march before your pursuits,

Hh 2

and

and thinke to attaine vnto some honourable charge & office of his Maiestie through your owne deserts, and not by the sauour of your friends, or greatnes of your Pedigree. Aspire ever by honorable & lawful meanes; otherwise be yee never so highly exalted & advanced, your honour shall be but smal. To betrain your Prince, to sel your Countrie, or to colult with the Devil to get either honour or riches; your shame shall ever exceede your Glorie: and your punishment bee greater then your recompence before God.

Chapt. 31.

Aremedie against Loue.

VR third mortal enemie, which we have to fight against, and ouercome, is Carnall Loue; a most furious & dangerous passion: these are the three infernal furies: the three capital enemies of our faluation; the Devil, the world, and the flesh; thele are the threegeneral & vniuerfal paffions, which comprehende al that is in the world. Quequed est in mudo (faith the Apostle) est concupi scentia oculorum, aut carnis aut superbia vita. This last foe, which the Courtiers cal simply Lone, is comon vnto man & beaft; & turneth men into beafts. It was Circes cup, & that Potion, which metamorphifed Vlyffes his followers. This is a strong and puissant enemiestherfore yee had neede to come furnished with complete armour to overthrow him. David could cut of the head of Goliah, & yet was not able to refift Bath-Sheba. Samp fon could flay the Philistines with the iawbone of an Affe, &zyet was made affaue to Dalilab. Hercules performed formany incredible labours, that his

tlchn.2.16

latke

Per [fai. 6.

Talke-mistres was faine to crie out, Defess sum inbedo. & yet for al this was coquered by this enemie, & made to spin on a kocke by Omphila. Year the Gods the selues were outroome by this enemy, who hath his quiner sul of divers arrowes, some with heads of gold, & some of silver. You must arme your selus against the shot thus.

Abstaine fro the company of these impudent Lais, who with their painted faces, smooth tongues, & glancing eies study to entrapp young Gentlemen in their snares; as also from reading of Loue Pamphlets, which corrupt a chast minde no lesse then bawdy talke.

Consider that the beautie of a woman is like a floure that withereth, and that manie have perished therby; and it is a glorie to triumph ouer it, in regarding it not more then Xenocrates did faire Phrynes inticements.

Awaie with these diabolical inventions, and vulawful meanes, which manie vie to satisfie their filthie lust,
as the laying of a wagtaile, or a wrynecke vuto your
hart; these drugges, and hot drinks, these inchaunted
rings mentioned by Ariosto.

Beware likewise of these seareful superstitions, as to watch vpon S. lohns evening, and the first Tuesdaie in the month of March, to conjure the Moone, to lie ypon your backe having your eares stopped with Laurel leaves; and to fal a sleepe, not thinking of God; & such like follies al forged by the infernal Cyclop's & Plutoe's servants.

Recease not those foolish favours also; as bracletes made of haire, the halfe of a ring, Letters written with bloud: which bewich oftentimes the chast minds of manie Noble youthes.

Histop

Pint. Pysh.

Song.7.

The fifth Booke. .

Sit proculomne nef mental as we and in - selle

on is much inclined to love, breake it into fundrie defiers, as the Poet teacheth you.

Cum morofa vago singultiet inquine vena,

Relift it in time, and shift it in changing place and copanie, or smoother it with better thoughts: for a little thing maie turne you, if yee would consider things in themselves, and as they are of their owne nature. Plut arek laments, and bewailes the death of his daughter in remebring only the sopperies of her childehood; and it was Cafars gowne that troubled and disquieted althe Cittie of Rome, which his death didnot. In like manner the remembrance of love-tokens, of a kisse at your farwel from her, of some particular actio, of a last commendation will assist and trouble your year the very sound of her name.

bornand .-- His fe ftimulis delor ipfe lace fit.

Al these things are nothing in respect of the essence of the subject, which moueth your passion, & kindleth your surie. And seeing the formes of love are variable & divers, as yee may learne of the Poets, that it cannot be limited or bridled by certaine rules: my best aduise in this Combate shalbe the Spostles precept (which of it selfe is sufficient) if it were well observed (to wit,) carnem cum vitigs crucifigamus, that you mortiste the wantonnes of your stess. This is the best amuler, and most sourcaigne couter-poison against al Cupids veno-mous darts: and the allurements of Venus.

Yet lest you should thinke, I plaie the Menedemus: I

Rom. 8. Gal. 5.

coun-

Lucan.2.

Perf Sas. 6.

councel you not to abstaine fro; the frequentatio of vertuous Ladies: which I thinke as profitable to forme your Civil behaviour, and quicken your wits, as I per-Swad you that the haunting of those Calp fo's are hurtful both for foule and bodie, It belongeth to fuch images as Pigmalion made to be livelie and fentleffe al at once; for my selfe, I euer accounted the conversation of honest Dames the Schoole of honour for a younge Gentleman:neuertheles I wish you alwaies to obserue a mediocritie in al your visitations, and that you bee e. uer voon your guarde, cheiffie amongst those who are faire, of a comlie, gracious, and alluring behaviour. It is follie and lack of discretion, when you fuffer your felues to be lead into an vinconfiderate affection Imitatethe Comædians in playing your part onlie in words, except your fuite bee vnto her for marriage, which requires in al reason, found affectio, &true loue.

But before eneryee innocate Hymenee, Hymen, or offer anie facrifice vnto Inno, my councel is that you travel as I wil ferne you for a Guide, the best I can, in this next booke: that in France & other Countries yee maie perfect, and accomplish that perfection, which is requisite in a Noble ma. For travelling is the best way to performe that, as also it is a most excellent and soue-raigne preservative against Lone, according to Ovid's owne commendation in manie places.

Tutantúm, quamuis firmis retinebere vinclis, Iprocul, & longas carpere perge vias.

TO THE RIGHT HONORABLE

ROBERT, EARLE OF ESSEX
And Ewe,&c.

sight Honorable

According

to the common custome observed at the

parting, and far welof freends, I humbly,

like the poore Perlian, do present this book

for a little token of my great good will to-

wards your Lordship; praying most hartilie the best Guid of al Travellers to conduct, and presence you, both in bodie & some from the cruel den of Cyclops, the venomons supp of Circes, and from the entising voice of the Syrens beyound Sea, Et quodcung; mali est.--

Truncogifimillimus Hermæ, I point out the waye, which I wishyour Lordship, and alother Noble Travellers to keepe. So boping that my affection shal excuse my presumption herein, and that your Lordship wil accept as sauourably of my smal offer, as Artaxerxes did Sinætas bis two hand suls of water, I humbly take my leave, in signing eternal obedience was

Commandements.

I. C.



THE SIXTH BOOKE OF NOBLE Institution, shewing a young Noblemans Dutie in Travailing.

The Summarie



Ravailing hath ever been efteemed and vsed, as the principal & best meanes, whereby a young Noble man, or anie other maie profit his Prince, his Countrie, and himselfe. It is the true Science of Pollicie, and the good Schoole of al governmet. There

are no rules of Moral Philosophy so sure and certaine as those, which were learne by other mens examples. This made Minos and Rhadamanthus, Solon, and Lycurgus, Plato and Prthagoras enterprise so great voyages, to frame their Laws out of that knowledge, which they obtained by obseruing the maner of forraine governments; in choosing the best Statutes, and leaving the worsestaking out of one and another, that which they thought best for their owne States. For it is nothing to heare and see manie things, if the Travailer judge not and retaine that which serueth for his profit

and vie: Hee must waigh and measure al things with the weight and rule of reason. Wherfore yee younge Nobles of great Brittan having formed your inagments by this discipline premitted and reformed your imagination, to represent al divers objects vnto your Memory, my last councel is, that yee Travaile for the perfecting of your knowledge, if the constitution, abilitie, and strength of your bodie will permit. To this effect, I propose vnto your consideration, First what I think necessarie for your preparation, before you take your journey: Secondly what you should doe in your Travaile. Thirdly what should bee your behaviour after your returning home.

Chapt. 1.

Of ayounge Noble mans Provision for Transiling.

A fter that you are affured & perswaded in minde, that it is with Gods pleasure, and permission you should travaile, and that your Parents have obtained his Maiesties Licence for you to travaile; My first aduite is, that you take your Tuter with you (who I presuppose alwaies to have been a Travailer himselfe) and your honest Purse-bearer, with one Page onlie; for changing is not good. A greater traine wil hinder you from the knowledge of manie secrets, that more privately you may attaine vnto: & also wil make you to be observed more narrowly by the better fort of Stragers, and scoffed at by the meaner, not without icalousie &

contempt of the bafest. I wish you especiallie neuer to goe without your Tutor, (who shalbe a faithful Acha. tes vnto you) more then Agamemnon would want his Nestor, or Achilles could be without his Chiron; and as Alexader had alwaies Aristotle with him ; & that great Scipio, who going in Embaffage, tooke Panetius his Tutor, before the other foure, who were recomended vnto him onlie by the Senate of Rome: as alforhiles had Pallas for his guide, in al his twentie yeares travailing. Because you shal not alwaies happen vpo a gentle Al cinous, and walke in his faire gardens ful of al harmleffe pleasures; but shal either fal into the hands of a cruell Cyclops: or into the lap of lome wanton Dame Cahp fo: and faile oftentimes betweene Scylla & Charibdu, yet with Palla's help, and Tirefins his good counce! (that is by your Tutors & Pur fe-bearers prudent aduise) you shalescape al danger. If your parents or friends wil allow you, and your qualitie require a greater companie then your Tutor and two servants: I councel you to choose them in Frace; where you shal have good store offaithful men and boies; who wil ferue you gladlie, & be profitable vnto you, both in their natural language, and in buying of fundrie necessary things, wherin your Pur fe-bearer maie be consened, either for lacke of the French tongue, or because he is not so wel acquainted with their price and fashion of counting.

Next you must provide for mony, which is the soule of Travaile, as it is the Sinewes of war. If your Parents or friends be contented with my first aduise of three, in your Traine: me thinketh two hundred pounds sterling at the least wil be but sufficient to mainetaine you

honourablie: as I render vnto them this petticount.

Ten french Crownes monthlie for your owne diet, 8 for your Tutors. 6 for your mans, and 4 for your Page, and the other foure crownes, which remaine of your hundred french francks monthly for keeping you in vie of your exercises, which I suppose you have learned here at home, except you continue in learning to ride, which wil cost you fifteene crownes monthlie. As for the other hundred pounds English, it wil bee little enough for your cloathes, books, travelling, and sundrie extraordinarie charges: And so you maie add or abate, proportionablie according to the number of servants, that you wil have or put away.

Remember to take with you foure bills of exchange for the whole yeare, with letters of adulfe to be paide quarterlie by æqual portion in frech-crowns of waight, or double pistolets, so you shall not be driven to those shifts whervato I have seene diverse of our countriemen put to, by long expecting of letters from home, which either their freinds forgetfulnes, or the Carriars negligence, hath caused, nor shall you sustaine any losse by the qualitie of your monie in anie countrie; but in some places both of France and els-where great gaine.

I would not have you to trouble your selfe with too much carriage: for a light burthen fare borne, becommeth heavy, & you shalfinde books, as alother things at a far better rate there, then here. Also you must fashion your cloathes according to the countrey, where your residence shal bee: whesse you would be mocked and gazed at. Wherfore I recommend onlie vnto you a lourney booke, wherin you should write in good order

cuerie

euerie night at your going to bed al that you have leene & heard worthie of particular observation, that day; as here I wil give for an example some sewe lines to fil vp the first page.

Chapt. 2.

Some generall points to bee observed in Travelling

bes, the patterne of al Trauellers, had not only Mineral for his guide, but also Mercurius for his dailie hoft, who fed him with that fweet herb Moly: that is, with the lone of honestie and hatred of vice, which Dauid more plainelie calleth the feare of God, the onlie remedie against al inchantments and intilments of finne. Wherfore I councel you to attempt nothing without imploring Gods fauourable affiftace that al your actions maje tend to his glorie, your owne faluation; to the service of your gracious Prince, & the honour of your native countries that your carriage and behauiour be nether scandalous vnto others, nor difgraceful to your felfe: that you maie continue allwaies in his loue, feare, and obedience, as you have bin taught at home here. For the feare of God ferueth for a curb, to restraine al improvident & violent courses, that carrie men into inconveniences; and for a guid to instruct them in al things warrantable, honorable, and pleasant in the fight of God and men. And it is requifire that everie daie according to your first institution you confult with him by your hartie praiers.

Next

The fixth Booke.

Next, seeing your cheife ende in trauelling shoulde bee to become more prudent, my aduise is that you contemne not, nor misprise anie good councel, howe base so uer the person bee that giueth it; respect not the speaker, but that which is spoken, and cheisly if you heare that his life is correspondent to his words, be he neuer of so simple or bare a coat for as Cato said, wis me mase learne more of sooles, then sooles can doe of wise-men: yea there is nothing so hurtful vnto on that would bee wise, then to have a good opinion of his owne wit, or else to suffer himselfe to bee wholie guided by one man, whom he wil onlie beleeue against althe world.

Trust not, nor mistrust strangers, but keepe your selfe betweene the two, without anie demonstration of ether of them. To bee to consident in anie man, it is dangerous; and to shew that you mistrust him, is offensive, and maketh him to bee your enimie; keep alwaies the bridle raines even in your hande; nether to slacke,

nor too straight.

loine the Doues innocent simplicity with the Serpents prudencie: in defending your selves from other mens subtil deceipts, & cousening tricks: for you must neuer deceive, nor be deceived, if you can choose.

Who would shew himselse wise, must observe both in word and action, the Lawes and customes in things indifferent of that countrie where hee travaileth: in obeying noblie and freelie all magistrates and superiours; as also in examining all their fashions with the squire of Reason: not condering their strangenes, rarenes, invention, or anie such like accident in them: but truelie, naturallie according to their essence & vtilitie,

which

which is oftentimes hid. Iftudest Sapere, qui vbicung, opus sit, animum possis flectere. For custome (as I haue faid) is a second nature, as appeareth by Darius essaie, who alked of the Greekes what they would take to eate their disceased fathers, as the Indians did, and of the Indians, what they would, to imitate the Greekes in burning their fathers; who abhorred both his motion, and would not doe anie of them for al the world. It were a wonder to manie to see, or heare how in these far coutries, me make Reuerece like women, women like men: howe men in faluting one another put their finger downe to the ground, and then vp towardes heaven: how they turne their backs towards whom they falute: and manie such other customes; as neuer to cut their haire, nor pare their nailes: some to cut it on the one side, ¬ on the other. But to come neerer home, and to those parts, where I with you to travel; I doubt not but that you wil maruel to see how the French me are afraid of the Seraine (as they cal it) that the Italian wil be sicke to lie vpon a sether bed, and an Alman to lie without two; that the Spaniard cannot drinke like a Sueife : nor the Sueife cate like a Spaniard, (when hee paies not for his meat) that we cannot drinke the wine when it is lov v, which is the onlie sweet and pleasant drinke of the Princes of Polonia: Sic ratione non componimur, sed consuctudine abducimur: honestius puta. mus quod frequentius : recti apud nos locum tenet, vbi publica facta.

In companie heare more willinglie then speake, & learne of others rather then shew your selfe a teacher, albeit your sufficiencie perhaps be greater then theirs,

that

that do speake: for it is many mens fault rather to shew themselves, then to know what other men are, and to vnfold their owne wares, rather then to purchase new.

With my consent you shal not enter in dispute and controuctsie, neither with those, who are superiour in ranke, learning, or age, nor with your inseriours in a nie wise.

Notwithstanding I woulde councell you to bee discreetlie curious in althings, and with euerie one, making your profit of all, applying your judgement to choose that, which is most fitting for your vie, and to omit that, which is not.

And to containe this general adulte in few wordes, sit frons aperta, lingua parca, mens clausa: and more brieflie, Vide, audi, iudica. Heare, see, and say not all.

Chapt. 3.

Of some speciall things to be observed in travailing.

Part of duty in travailing. Hor.t.epift.2.

H Omer (28 Horace laith)

Ville proposuit vobisexemplar Vhssem,

Qui domitor Troia multorum providus vrbes,

Et mores hominum in spexit

to imitate in the interim of your travaile. Vnderstanding by [Citties] their Suburbs, Townes, & Villages, also their situation, their strength either by sea or land; their quantities, sigures & circuits, togither with their Haues, Ports, Wals, Gates, Bridges, which yee should marke, where they are strongest, where weakest; their Churches, Vniversities, Colledges, Halles, Schooles,

Libraries, considering their Monuments, Images, and faire Tombes, Pyramides and Pillars: of what profession their schooles be of: what famous men of Learning flowrish in them; what number of Students, what copanie of strangers, their orders, priviledges & such like. Moreoner their Arsenals, Store houses, Citadels, Cafiles, Towers, and Sconces, numbring their Canons, their Munition both offensine & defensine, their store of commodities, not only to nourish the people within the Land, but to helpe their friends and neighbours in time of necessitie : their streets, publike Ambulatories, market places, and noble mens houses and such like;about discouerie wherof, your Mathematicks shal stand you in great steed . And to the intent you maie haue a more facil accesse vnto the sight of al these, I would defire you not to spare some small consideration vpo the keepers thereof.

But [Manners] which are the vital spirits of althele, are much more difficult to be knowne, & require Iudgment far more, to observe their Government, whether it be Monarchicall, Aristocraticall, or Democraticall.

Knowing this, you should enquire of their first establishing, beginning, and who was their first King: if it be ruled by one Prince, whether it be by inheritace, or election, howe manie races their King hath continued; how old he is; what wildome and discretion hee is of, whether he ruleth althings by himselfe, or by his coucel; or by both togither: how hee is inclined to war and peace: what good care he taketh to see that everie man hath justice. Moreover how manie children he hath: how, where & after what order they are brought

Kk

vp:

vp, and what hope there is of them; if he have none who is the next apparant heire to the Crowne, either by the Law of the Coutrie, or by the Law of Nature, or other pretences. Lastlie, what choice of persons the King hath about him for fauorits; wherby you shal easilie discouer his natural inclination, abilitie, or weaknesse.

If it be a Common wealth; learne who are the Governours, how manie, and of what Qualitie they be, how whom they long they remaine in office, how and by whom they are chosen: what is their authoritie, how manie Coucels there be; and the number of euerie Councel, how manie Iurildictions they have, where is the supreame, and where the subalternate seats of Justice, and which is como to also forts of Government, informe your selfe of their Revenues; whether they be in Demaine, in Subsidies, Taxations, Customes, Pensions, Tribute, or in Merchandise and Traffique.

You should know, whether their forces be of themselues, by their friends, or by both togither; whether
they are stronger in soot-me, or in horse-men, whether
by Sea or by Land; how manie Ports, Ships, Gallies,
or other shipping they have, which are their strongest
harbours, and safest; which the vecakest, and easiest to
be surprised: If their strength bee well garnished with
souldiers; & whether they are vnder anie other kings
protection, or if they stand by themselves.

Especiallie learne who are the chiefe Noble men in al the countrie; who are fit for the councel table, who are for the field; and who for both; what age they are of; in what credit with their Prince, and how they are honoured and beloved of the Commons.

Likewise you should inquire of the nature of the people, whether they obay for fear, or fauour; whether they be giue to idlenes or to paines taking; to eating or drinking, or to both: whether they be addicted to war, or to peace: lastlie, what vertues or vices they are most giuen vnto, & quibus modis temperanter habeatur.

The least of these are of no smal moment to be vnderstood: for besides the particular profit, which you shal reape thereby, you have a copious and fertil subiect to worke vpo, either to reforme euils in your own Countrie after your returne, or els to moue a commo. rion, or pacification betweene forraine powers & nations, as you may bee imploied in hereafter by his Maiestie.

Wherfore my last aduile is, that you have ever your Ephemerides in readines to write euerie night, what you have observed that daie: and so with Gods grace, you shal returne home againe sufficientlie in. structed in al things pertaining to the good government of the state. So you see, that I councel you not to employ your whole trauaile in learning the cinquepas; it is your head that I wish to goe in measure. Nor is it my wil, you should consume your time, in marking the highnes of one steeple about another, or the difference of one bel from another. Nor that you should fixe your eies to admire the fine marble in Italy, to look vpon the Cardinals faire pallaces to read al the Buls pardons, and pasquils in Rome: to tire your feete in runing from one Embaffadours house to anothers: to go from Rome to Venice, and there to be rowed in the Go-

K k 2

dels

dels from one Curtizan to another, to swagger & fight al the night long in Padua: and to to fpend your time, and monie badlie in base and common things, without

respect of al danger, ether of bodie or soule.

Nether is, or euer shal my councel bee, that should bestowe your long travel, to learne how to become partial or factious, or to dissemble an injurie for a long time, fpying an opportunitie to reuenge: nor to become arrogant, or riotous, nor yet to cast your selfe into a Labarinth of euil thoughts, which you woulde effaie after your returne, to bring foorth in act ether against your Prince, countrie, nearest neighbor, or your owne familie: who I wish ever that you might honor, pleasure, and profit, directing your whol enterprifes and endeauours to their good, before your owne.

Chapt.

A directorie of the waies and Countries, where a younge Noble man should travaile, with some particular things pointed out by the way.

Ranelling in my judgment is but a linelie Historie, as Simonides called Poetrie a speaking painting. Therfore I wil not alter that methode, which your Tutor observed in shewing you the dead bodie. Goe on after you have taken leave of your Parents & freinds to fee first this thort compendiarie of your long perigrination. Great Brittaine is the little abridgment of the great world: Here you maie fee in smal bounds, which hereafter you maie observe throughout the

whole

whole continent: this is the true Munjonsques diffuled about the terrestral glob, where all things are contained and compacted in a lesser volume.

Come then to see their Maiesties shining like the two great lights aboue, this Lad is so plesant, so populous, so abounding in riches, so fertil in corne, so rich in money, woods, and waters, the aire so cleare, the climate so temperate, that through your whole sour-

ney you shal see none more.

Make Cambridge and Oxford to bee in your waie, if you come from Scotland: their acquaint your selues with the learned Doctors, as I doubt not, but you have performed that dutie at home: frequent their publike Lectures, vntil you be informed of their orders, better you shal not see, nor finde greater courtely joined with learning vntil your returne: faile not to see one of the fairest Libraries in Europe at Oxford, for the rarest, choisest and best disposed books I thinke in the world.

After you have taken your leave of his Marestie & the Princes Highnesse, & seene the vncoparable Monumets at Viestminster, and other places about London; delight your selfe in vewing his Maiesties great Shipps at Rochester in your going to Doner, wher you shall see

a stronge Castle opposed to that of Calice.

In going to Pari passe by Amians, whereyou shal see both a strong Cittie, and one of the finest Churches in France, hanged with costsie pictures. For S. Iohn Baptists head, you maic see soure of them els where, as well as there, therfore I councel you rather to see the French Kings Tombes at S. Denie.

When you come to Paris, which is another. little

K k 3

world

world: by my aduise you shal first salute the King of great Brittaine's Embassadour (as in al other Coutries where you goe) before you goe to the Court: & to the ende, that you maie be the more acceptable to his L. I wish you to take some letters of commendation from your freinds to prepare the waie, & to give you a more facil accesse therafter.

I thinke it is a token of little courage in a Noble ma of anie good fort, if hee make not himselfe knowne to the French King, and contracts not acquaintace with the young Princes and Nobles of his 'Court; who are both courteous and humane, as al French men are.

Hauing seene the fashion of the Kings Court, and that glorious Court of Parliament at Paris, retire your felfe to Orleans; where you shal make your cheeifest residece, or els passe to Poictiers. For I think these, two of the best Citties in Frace, in respect of the wholsomenes of the aire, the plesatnes of the feilds; the goodnes of the French tongue, the commoditie of your exercifes, the curte sie of the people; especiallie at Poictiers, and which I should have saide first of als for the libertie of your conscience, & most frequent exercise of your Religion, to gether with your best occasion to learne the laws, which I think (hould be your cheifest studies; feeing you have onlie to perfit your language, which your Tutor taught you here . In going to Poictiers, or if you staie at Orleans; it wil not repent you to make a lourneie of purpose to see my Lord of Pless, who is one of the bright beames of this light, which thineth (praifed be God) more clearelie in this Iland, then in anie other Countreie vnder the Sunne. Hee wil reco.

pence

pence your paines with fweet and comfortable councels flowing from an honest and godlie harr, out at a golden mouth of eloquence, for your better direction

and confolation al your life time after.

Albeit I knowe that the common course of our Trauellers is from Orleans, to passe through Burgundie, or Burbonie towards Lions; yet I concel you when you take your lourny again, to go through Poictien, Xaintonge, Gafconie, Languedoc, Pronence, and to come vp the River of Rhone, through Dauphane vnto Lyons. For the nearest waie is not alwaies the best, and the farther waie aboute, the nearer waie home. In going through Guienne, you shal see I. the Court of Parliament of Brittany, the Presidial Seat of Poictiers. 2. the Court of Parliament of Bourdeaux. 3. of Nerake, which is for Religion. 4. of Toloufe. 5. of Aix in Provence, and 6. that honourable Court of Parliament in Grenoble; with a Chamber of Halfepartie for Religion, where in going anie of the other waies, you can only fee the Court of Parliament at Dijon. Moreover in taking the lefte hand, you shal see, 16.or 17. great Provinces, al diffe. rent in Language, fashions and Lawes, as if they were divers countries: you shal passe through manie great Citties, and the second Rome Auignon. There are manie vvorthie and honorable men, whom I wish you to falute euer in your journie, and especiallie that valiant and learned French Hercules, my Right Honoura. ble Lord of Dequiers in Dauphane, that one daie you maie faie you faw fo famous a Captaine, who hath honored the French Chronicles solargelie by his valiat, and almost incredible exploits, and as yet (notwithsta-

ding

ding his graie haires) defendeth this side of the Alpes with his sword, better then the white snow & nipping frosts.

Hauing taken your leave of his L. you maie have fresh monie vpon your letter of exchange at the bank of Lyons, where I would with you to passe through Chamberry to see the Court of Parliament of Sauon, & that imprennable Fort of Barreau, and the strong Castle of Monsslaine; at the Fort you shall nether coplain of your bad intertainement, nor losse of your sourney; Brave Barron of Morges Governour thereof, is so well affectioned both vnto our Religion and Countrie,

that nothing wil be hid from your fight.

There are manie things worthy observation in that welfuled Common weale of Geneva, therefore I concel you to repose your selfethere some month or more before you visite the Duke of Savoy at Thurin: of who you shall have a faire cheereful countenance, and gracious enough entertainment; and I dare assure you of noe lesse curresse, at the great Duke of Florence his Court, whose vertues you will admire mether Doubt I of anie Princes Curtesse in Italie, if you goe to the but I will not councel you to state anie long time there, after you have gon fro Rome to Venice. That Countreis is so dangerous, that albeit you could be no more would ded then Ashilles, yet the pleasures and diverse allurements to sinne are so frequent, that you cannot escape the poiloned darts of Paris Alexander,

Barbatos lices admone as mille inde magiftros.

It were a faire and worthie voiage, if you shipped at Venice, with some Embassadour to goe vnto Constan-

rent in faith, manners, apparrel, and custome from al you ever law before, and doubtles should finde manie other things worthie of observation, which are not in this hemilphere, which maie ferue much for the bettering of your vnderstanding.

But if you cannot go lo farre, at least passe themoutaine of Trante, addressing your selfe towards the Emperours Court, and Campe, through Germanie :when you are in Hungarie, marke the Forts; and if the Christian army be in the field, obserue their order and fashion of Martial exploits: enquire for the Generals, Coronells, and number of fouldiers of euerie nation, spare nor to hazarde your selfe against Gods enemie; for I would have you to be valiant and wife.

At your returne, if you passe not to Polonia, visit all thole vertuous Princes of Germanie; and because all their curtelies and promiles of friendship are confirmed with the Cup in hand: I defire you the to practife that lesson, which I wished you to learne before, & despise not their custome in refusing to pledge the more then ordinarie, rather then you should loofe their fa-

uourable acquaintance, and displease them.

Continue your journie along the River of Rhene, until you come to Flanders, where you shal not feare to falute the Arch-Duke, and to fee his forces, acquainting your selfe with his Spanish Captaines, ever to learne some good observation in Martial affaires. From him come to Holland & Zeland, to doe your reuerence vnto that fecond Mars, Prince Morrice:there you shal thinke your selfe almost at home, among our Brittaine armie: acquaint your selfe more familiarlie

with

with these two Hectors, S. F. & Ho. Veres, and our most noble and couragious Lord Bachleuke. This is the place where you maie learne to be perfect in militarie discipline; there you shalbe moved by example, & encouragement to be valiant: yet I wish you not to be too rash in endagering your life and reputation, where neither your death nor wounds can be either known.

rable, or profitable.

I wil not wrong you so much, nor yet mine owne ludgement, as to councel you to come home, before you kisse the most Noble King of Denmarkes hands; & to know in what hee will emploie you vnto our Kings Maiestie. They are the two Guards of this North Pole; and two Princes that cannot be enuied more, then imitated in al vertue and wisdome. They are not more straitlie consoined in alliance, then vnited in perfectio; as you were either an hearing, or seeing witnesse, within this twelue-month.

Lastlie, if you would go to Spaine, I wil neither coucel you, nor be your guide: for there the best natured
Noble-man of this Land shalbe corrupted: blasphemie, and contempt of al holinesse and Religion are so
ordinarie and vsual: Yea if the most deuour and sincerest Papist in the world go thither with anie monie in
his purse; he is suspected presentie, apprehended, and
sound guiltie by that cruel scourge of Christs Church
the Inquisition house. It is gaine and not conscience: it
is the damnation both of bodie and soule, not the salvation anie waies, which the searchers of that Prodigious superstation seeke after. Therefore come home,
where yee maie serue God aright, and emploie that

Talent (which you have gathered,) duelie, as becom-

Chapt. 6.

Of ayoung Noble mans tehaniour after bis returning from beyond Seas.

Because it is impossible but both your bodie and purse must be wearied after so long a lourneie: I thinke it good you repose and restresh your selfe some month, before you come to consecrate vnto his Maiesty that, which you have gotten by your Travai'e. It is his due, and to him and your Countrie you are bound to emploie al, as it shalplease his wisedome to appoint, and prescribe you to do. Spart am quam nastus sue sis, eam adorna.

While you are kneeling at his feet, admire in his Maiesties countenance al those rare and singular vertues, and gracious persections together united; which you have observed particularlie dispersed among the persons of so manie high Princes: advise wel with what resolution and truth, you answere his wise demands.

Remeber your dutie likewise vnto your most Noble Prince Henry, & his gracious brother, the Duke of Yorke.

So long as you state at Court, labour by your good behaulour to bee knowne of al men, but frequent sew, and onlie such as you maie learne something of; & not those vaine and fantastick persons, who wil enuie and dispile nothing more, then your worthie descruings, which dishonour their Rusticity & barbarous maners

L 1 2

When

When you goe to the Countreie amongst your freinds, which I thinke necessarie that you do once in the yeare: quia cotivum aspectus minus reverendos maz nos homines ip fà latietate facit. and that you may provide before hande for your charges, I wish you to be. haue your leste modestly towardes the Gentlemen, that are your neighbours, and all others. Thinke not (with a companie of vaine glorious companions) that they are anie thing baler or inferiour vnto you, whoe haue a fine fuit of apparel after a newe and strange fathion, when they have not changed their good ancient bellie. This should be one of your best lessons, which you have learned in Travelling, to judge and efteeme of a man by his wir, discourses, and integritie of life, & not by his habit, the forme of his hat or by the fashion of his breeches. For a fine Diamond, be it neuer fo evil cut, is better and more precious the the best counterfeit, that a gold-fmith caput in a ring, It is euer Platoe's man, to wit, the minde, which I would have you to respect, and nor the exterior parts.

Forget not your old freinds for newe acquaintance; more then you should change the good ancient Brittaine fashion for some fresh toies. These are not the fruits, which are expected of you by your perigrinatio, that you should return home with some Bargamaske salutation, some Tuscane tearme, or Spanish panan. Here the approved civilities Countreie language are more esteemed then ether the Italian huffe with the shoulder, or the Duch puffe with the spishnesse in ceremoies. Neils sapients sua non placent:

omnis stultitia laborat fastidio sui.

Finalie hee who is A and o, the beginning and end. ing, the parting and resting place of our whole Pilgrimage in this world, shal be my first and last aduise vnto you al, and to enerie on of you, that you honour, feare, & ferue him with a pure, free, and denout hart for ever, at home and abroade; putting your whole trust &confidence in him, dealing honestlie, plainlie, and Sincerlie, in al simplicitie, and æquitie in al your actions, according to the lawes and Statuts of the Countreie: conscientiam suam quisq, aperiens, semperg, tanquam in publico vinens, se magis quam alios verens. Be moderate in al your thoughts, words, and deeds, laying aside all Pompe, glorie, and vanitie of this world to lead an happie, and contented life, and after this to possesse and enioie life Eternal.

112X15.



And the letter of the last the soll built Saling and for in the saling and the saling and sales and arrest in a county out I am I have a 2 of bearing van standidene icom for the standing to the as a principal with the land the work of the principal states in the second states in the sec and the state of t fidence to bins dealing it death to mixing the establishment le mathingliene a Le pinieto attige attion, ac-Cording of the law es and Science of us Consecution रका दिल्ला देशा (यात देश कि यह व के अ विकास करते कि विकास and the second s come its moderate in al your distings . nords, and decits, leving a local signal Modelling the single temos - distribution blick all a A pid and courceed life andafter thirte pesself and pesself and eninic i.e. : Licens. Pre-A THE STATE OF THE 111111111111111

